MISSION BULLETIN

傳教學誌

JUNE 1957

MISSION BULLETIN

COPYRIGHT 1957 BY MISSION BULLETIN

傳 教 學 誌

Vol. IX **June, 1957** **No. 6**

CONTENTS

EDITORIAL SECTION **Page**

The Hope of the Harvest 351

ARTICLES

Testis Christi ..... *by Rev. Fulgence Gross* 353

Les Communautés Chinoises du Sud-Est Asiatique (suite et fin) ..... *par Jean-Michel de Kermadec* 365

Chez les "Vieux Chrétiens" Japonais dans les îles d'Hirado, Ikitsuki et Gotō ..... *par J. Fr. Schütte* 370

The Aborigines of Taiwan ..... *by Rev. Ivar S. McGrath* 376

PICTURE STORY

Mountain Folk 383

COMMUNIST POLICY 391

NOTES AND INFORMATION 394

PRESS REVIEW 397

NEWSBRIEFS 402

BOOK REVIEW 408

MISSION CHRONICLE 410

LETTRE DE FAMILLE 421

COVER: A group of Taiwan Aborigines in colorful ceremonial attire are about to perform one of their traditional dances. (cf. Picture Story p. 383)

The "Mission Bulletin" is published ten months a year by a Committee of Catholic missioners and edited by Rev. Morgan J. Vittengl, M.M. No issues appear for July and August.

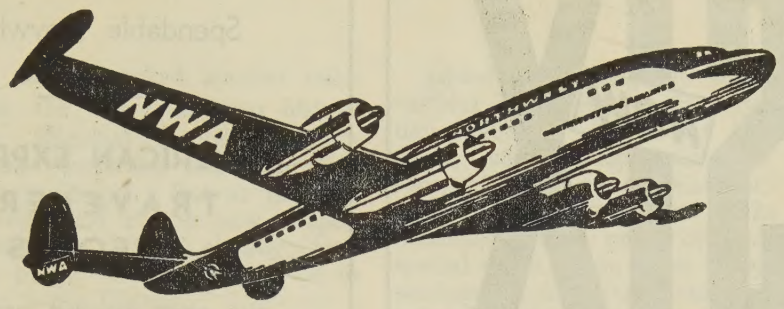
The subscription price for Hongkong and China is HK$20.00 For foreign countries, as indicated on the back-cover. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor

Manuscripts for publication should be typewritten, double spaced and written on one side of the paper, if possible. The Editor may shorten, revise or translate the articles Manuscripts will be returned to the author if so requested.

Address all communications to:

MISSION BULLETIN
106A Kwok Man House, 8A Des Voeux Road, C.,
Hong Kong, Asia.

CUM APPROBATIONE ECCLESIASTICA



TURBO CONSTELLATIONS

WORLD'S FINEST OVERSEAS AIRLINERS!

TO THE U.S.A.

from TOKYO

AS LOW AS US$560 Hong Kong to U.S.A. (West Coast Cities)

(Hong Kong to West Coast Cities, Via Hong Kong Airways to Taipei)

CONNECTING AIRLINES TO SAN FRANCISCO AND LOS ANGELES AT NO *EXTRA FARE*. NORTHWEST CONNECTIONS TO ALL THE EAST.

HONG KONG AIRWAYS

Alexandra House, Hong Kong, Tel. 28504
Peninsula Hotel, Kowloon, Tel. 64366

AND

NORTHWEST *Orient* AIRLINES

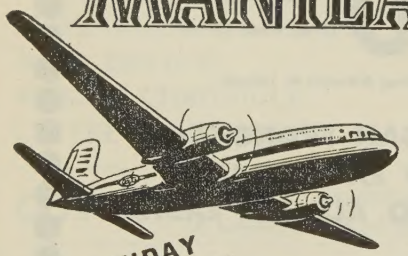
Ground Fl., St. George's Bldg., Ice House St., Hong Kong.

Telephone: 32650, 21178, 28171

or Your Travel Agent

SHORTEST, FASTEST TO THE U. S. A.

SIX NOW flights weekly to MANILA



MONDAY
TUESDAY
WEDNESDAY
THURSDAY
FRIDAY
SATURDAY

PAL

Booking Offices:
Peninsula Hotel Tel: 62371
Union Building Tel: 36957

PAL PHILIPPINE AIR LINES

100% Safe
Spendable Anywhere

AMERICAN EXPRESS TRAVELERS CHEQUES

THE BEST KNOWN CHEQUES IN THE WORLD

The safe, convenient way to protect your travel cash. Quick refund if they are lost or stolen. Available throughout the world at all

AMERICAN EXPRESS OFFICES

INDEPENDENT DEPENDABLE

ISBRANDTSEN COMPANY, Inc.
NEW YORK

WORLD WIDE CARRIER OF FREIGHT TO & FROM EASTERN MEDITERRANEAN • RED SEA PORTS • INDIA • STRAITS SETTLEMENTS & SIAM • EAST INDIES • PHILIPPINES • HONG KONG • JAPAN • CONTINENTAL EUROPE.

FAR EAST GENERAL AGENTS:—

HOTHERSHIP
HOTHER TRADING AND STEAMSHIP COMPANY, LTD.

ROOM 4 MEZZANINE FLOOR,
PRINTING HOUSE,
6, DUDDELL STREET,
HONG KONG.

TELEPHONES: 33803 & 37809
CABLE ADDRESS: "HOTHERSHIP"

Editorial

THE HOPE OF THE HARVEST

THE past month marked another milestone in the twenty-six-year history of Aberdeen Regional Seminary, Hong Kong, with the completion and dedication of the Seminary Chapel. But as the first Mass was celebrated in the new chapel, Aberdeen Seminary could already look back upon a proud tradition of service to the Church in South China.

Pope Benedict XV once wrote: "The point on which all those who rule over Missions must fix their principal attention is to educate and instruct members of the sacred ministry from among the people with whom they live, for in this is contained the principal hope of new churches. For the native priest inasmuch as he is one with his countrymen in birth, character, feelings, interests, has a wonderful power of introducing the Faith into their minds. He knows better than anyone else the best methods to follow. He will frequently have access where a foreign priest could never gain entrance." (*Maximum Illud*)

With this ideal uppermost in his mind, His Excellency Msgr. Henry Valtorta, then Vicar Apostolic of Hong Kong, laid the foundation stone of the Regional Seminary for South China, October 3, 1930. The Seminary was sponsored by the Apostolic Delegate, Archbishop, now Cardinal Constantini, and placed under the patronage of Our Lady, Queen of China. The work of training these Major Seminarians from the Provinces of Kwangtung and Kwangsi for the diocesan priesthood was entrusted to the members of the Society of Jesus belonging to the Irish Province.

The recruiting of clergy in the Orient presented several difficulties. Candidates from Western countries beginning the study of Latin at least find some similarity to their native language. One from the Orient, however, meets with a language totally dissimilar from his own, both as to script and structure. This meant an even longer period of study and preparation for the priesthood than is required of the candidate from the West.

Added to the language difficulty was the cultural background with very little Christian influence. To take a lad from amid pagan surroundings, one who may be a comparatively recent Catholic, means almost superhuman effort if he is to be fashioned into a priest of God. Certainly special credit, then, must be given to these seminaries for the training of native priests. Their success can best be measured by the large number of native priests now working among their own people.

The past twenty-six years have seen the number of seminarians at Aberdeen rise and fall depending on the circumstances of war, peace, and religions persecution in China. In spite of the difficulties, the Regional Seminary has managed to carry on its thorough seminary training and discipline of prayer, study, recreation and work to the present day.

During the Japanese occupation of Hong Kong, the seminary was bombed and shelled. Yet for the next three and a half years the usual life of the seminary was carried on amid the customary difficulties of an occupied city. Then for about five months in the middle of 1945, because of food shortage in Hong Kong and rumors of a threatened bombardment of the city, the Seminary was in exile in the Seminary of St. Joseph in Macao.

When in August 1945 peace was restored, the Seminarians were recalled from Macao and the Regional Seminary at Aberdeen was opened once again. Gradually, during the next few years, normal conditions were restored in Hong Kong. In the Seminary, there was regular discipline varied by the usual chance occurrences that happen in any life.

Four years later, in 1949, the Communists became the dominant power in the mainland of China, with the usual consequences to the Catholic Church. Seminaries were closed, and seminarians fled, chiefly to Hong Kong. Aberdeen Seminary now assumed a new responsibility in the training of the Chinese clergy.

In 1949, there were sixteen Regional Seminaries, as well as many local Major Seminaries in China. Today few of these are in operation. One after the other, the seminaries have been forced to close, and it may well be that Aberdeen is the only one left.

All the seminarians exiled from China who applied for admission to Aberdeen were accepted, even though where or how they slept was at times a mystery. In the refectory there had to be two sittings for all meals. Courses in theology and philosophy had to be multiplied.

Today the eighty-seven seminarians studying at Aberdeen represent twenty-three dioceses or prefectures in China: Amoy; Anking; Canton; Chingting; Funing; Fushun; Hainan; Hong Kong; Jehol; Kaoshiung; Kaying; Kienow; Kongmoon; Kweilin; Mukden; Swatow; Szepingkai; Taming; Tsaochowfu; Yingkow; Yungchow; Yutze and Kuchow.

One hears six different dialects of Chinese spoken at the Seminary: Cantonese; Mandarin; Hakka; Amoy and Swatow.

Since the Seminary was opened in 1931, more than one hundred forty-eight Chinese priests have been ordained who did all or part of their studies in Aberdeen Regional Seminary. With the mainland closed to them these Chinese Priests are now assigned to work among their exiled countrymen in Hong Kong, Taiwan, Borneo, Malaya, Indonesia, New Guinea, Madagascar, and Canada.

However, numbered among the more illustrious alumni of Aberdeen Seminary, or of any seminary in the world, are the four priests who lost their lives at the hands of the Japanese and the Chinese Communists, and the forty priests known to have been imprisoned by the Chinese Reds.

What does the future hold in store for Aberdeen Seminary, and the Chinese priests who will be ordained there in the next few years? Perhaps the best one to answer this question is the present Rector of the Regional Seminary, Father Joseph J. Garland S.J. who writes:

"A popular though somewhat unfruitful occupation in the modern world, is that of self-appointed prophet. Often the best we can say is, 'I do not know what the future will hold'. We may perhaps risk saying that it will either be very bad indeed, or not very bad at all.

"Very bad indeed would it be for the Far East and for the whole world if Communist Imperialism were to subjugate all the East. If it does, there will be a repetition of the cruelty and flagrant injustice that is found in those lands where the harsh Gospel of Karl Marx has supplanted the mercy of Jesus Christ.

"The Chinese are a longsuffering race, wonderfully cheerful in face of all hardships. Their resiliency gives hope for the future. The dreaded arrival of the Secret Police by night, the unknown destination, the long interrogations, the prison-cell tortures, physical and psychological, the long weariness —all these things may lie in store for our present seminarians as they have been the lot of so many who once sat in the same benches and listened to the same lectures, instructions and exhortations.

"Yet the nightmare may pass away, the curtain may roll back, the gloom may give place to a day of sunshine and hope. If so, then to our priests will fall the task of carrying the torch of the faith as they journey on, fleet -footed, through the length and breadth of this land lighting up those in darkness, and bringing warmth to those in the chill of fear and death.

"Meanwhile the work must go on, while it is day, for the night cometh. . . From Borneo to Vancouver in Canada, from Madagascar to Timor, priests from the Regional Seminary are scattered over the face of the world. Originally they were intended for Dioceses in China. When their own land was closed to them, they turned, in the spirit of St. Paul, to the great Chinese Diaspora. 'Et in omnem terram exivit sonus eorum'.

"The Regional Seminary, too, continues on its way. This scholastic year began with eighty-seven on the Seminary roll. These come from twenty-five different ecclesiastical regions, or from the all-Chinese religious congregation, the Congregation of the Disciples of the Lord. In the final year there are fifteen, most of whom will probably work either in Formosa or in Hong Kong.

"Within the short span of its twenty-five years, the Regional Seminary has felt the results of two upheavals and struggled on. In this present year it is beaconing a comforting light to the country for which it was founded".

A missioner's account of his trials, beatings, mental torture and six-year imprisonment in Red China —

TESTIS CHRISTI

— By Rev. Fulgence Gross —

ON March 29th, 1951, shortly after I had retired, there was a pounding on our compound gate on Yung-cheng Road, No. 4, Tsingtao, Shantung, China. I quickly jumped up from bed, covering myself with my night-robe. A group of members of the Security Bureau together with a group of soldiers with bayonets were admitted into the compound by the gateman. They said they came for an inspection. We had been used to such inspections and investigations; several times before this our house had been thoroughly inspected — room by room — evidently for something contraband. The interest seemed to be centered around wires and radios and perhaps concealed weapons. Each time we had passed the investigation with approval; the protectors of the peace left with expressions of "Sorry to have bothered you", blandly smiling as they disappeared.

Furthermore, after the so-called liberation of Tsingtao, all foreign residents were repeatedly called to the Foreign Bureau or the Security Bureau for investigation. All details of their lives had to be given and written down: their birth and residence, occupation, activities in China, travel in China, etc. etc. I myself was asked to state the names of the persons, foreign and Chinese, whom I had been aiding with money and clothing and foodstuffs in the work of relief in which I had been engaged. The authorities seemed to be most interested in the amount of financial aid I had been given; the reason for this became apparent to me only months after my arrest: relief in my case meant "buying over" informers. My arrest did not come as a surprise to me; it was only a matter of when. And now it had come.

A SECRET ARREST AND HANDCUFFS

On the night of my arrest, the leaders of the group rushed toward me and most unceremoniously ordered me into the parlor, while they made themselves masters of my room, which served as my office, bedroom, procuration room and what-not. Others of the group, chiefly the armed soldiers rushed upstairs and to other sections of the house. Shortly after I was ordered back to my room, where the head of the party was sitting snuggly and rather insolently in my swivel chair. Rudely he pushed into my hand a slip of stamped papers evidently the warrant for my arrest, which I did not bother to read over. I was ordered to dress up and prepare to leave, which I did quietly and imagined they were surprised that I offered no resistance or ask for any explanation. I was then asked for my keys: I bluntly told them, I had none; the drawers to my desk, my trunks, and lockers were wide open for their inspection. I had nothing to hide. As I was ordered out of the house door, through the front yard, soldiers with drawn bayonets stood along the paths on both sides, ready evidently for any violent escape on my part.

A jeep was ready outside the gate to carry me to I knew not where. Handcuffs were put on me and as I was driven through the street, a guard at my side kept pushing my head down: I was forbidden to look around. Poor chaps, they perhaps did not know that a flick of the eyelid told me every road and sideroad of the neighborhood, every one of which I knew better than they did, as I had traveled many a time over these roads to carry flour and foodstuffs to the poor people, mainly foreigners, living around here. Of course, I learned later this was engaging in espionage activity; it was bribing and buying off these people for information. In about ten minutes I was driven into the prison gates; the prison was adjacent to our house. A detour had been made, perhaps to delude any friends who might have been aroused at 11 p.m. by the commotion. It seemed that their policy was to arrest way after dark and most secretly. I often wondered why a government that is assured of the justice of its cause should be so secretive in

removing from circulation bad members of society. It might be interesting to ask the powers-that-be why they kept our arrests and detentions and the charges from the outside world, even from their own people. My relatives and friends were unaware what had happened to me for several years.

Gruffly I was ordered out of the jeep and directed to the admittance room. Everything was removed from my person except the absolutely necessary clothing: I was deprived of my medal, belt and the contents of my pockets, which included my rosary. Naturally enough, the handcuffs remained and remained for two months thereafter, even during meals. It was not so easy to become accustomed to take my simple fare, using as I did the chopsticks. At first I used to lie on the ground with the bowl of coarse vegetables set on the floor before me and scoop up the food with the sticks.

Gradually, however, I learned to hold the bowl in one manacled hand and ply the chopsticks with the other. However, the process of eating was but a matter of a few minutes; the whole meal consisted of a piece of steamed corn-flour bread and a bowl of meatless turnips or cabbage, with a bowl of hot water for a chaser. Meals were a minor item. At times in the beginning of my confinement, the guard threw the piece of bread before me. I was to learn that a criminal who worked against the welfare of the people was not to be treated as a human being. In general, my treatment regarding the common amenities of life varied with the temper of the judges and the willingness I showed in "confessing my crimes." Experience taught me many a lesson.

Duly registered, I was conducted — and I use this word in charity — to a cell and the door locked behind me. I was now a genuine prisoner. There was absolutely nothing in the room but the floor, the four walls and — the divine Presence. I threw myself on the floor to take stock of things, but it was not long before I was led by two guards, mean-looking pistols in hand, to my first contact with my future judges. It was around midnight. In the room I saw a dozen persons, judges, guards, interpreters and other officials. The questioning and indoctrination began — only a sample of what I was to go through with a vengeance in the coming months and years.

THREATS OF DISGRACE AND DEATH

The first question put to me was: "Do you know why you were arrested?" In my simplicity I gave the wrong answer: "No." In fact, when I was taken, I thought I would be released after a few days, when they found out that they had nothing against me. I had much to learn: that I had engaged in spy activities, was an enemy of the people, a tool of the American "imperialists," a downright criminal without a conscience, had corrupted women, had even plotted to assassinate Russian advisors, etc. etc; the list of charges was rather lengthy.

My denial brought me a lengthy dissertation on the American "imperialists," on the necessity of admitting my crimes and the leniency I would obtain should I humbly acknowledge my crimes. They gave me cases of their leniency and merciful policy, one of which the case of an American consul in north China, who admitted his spy ring with the result that he was forgiven and allowed to go unscathed out of the country. A refusal to open up meant dire consequences. Throughout the coming years I was to hear the same refrain: "There are two roads open before you; admit your crimes and a bright future lies before you, namely freedom and the possibility to work for the good of the people; if you do not humbly acknowledge your crimes and make amends, then you will be killed, disgraced before the people." After this pious ferverino, with its dire threat, I still had to admit my innocence. I was still too dazed to know what it was all about. Then they asked me: did I know so and so, especially persons connected with the U.S. intelligence service, who had operated formerly in China. I could not deny my social contacts with these persons, but of spy activities with them I was ignorant and said so. Thus it went on, till finally I was led back to my cell in the early hours of the morning.

It is useless to remark that sleep was far from me, as I lay on the floor trying to get a picture of what it all meant, thinking that they will see it was all a mistake. I did not realize the calibre of the men I had to deal with.

Somehow or other, I did not experience any fear: in fact there was a certain calmness pervading my soul, and I felt the

nearness of God watching over me. He would take care of His own. All this — as well as all the subsequent goodness of the heavenly Father — I realized as time went on was due solely to the pious prayers being offered up for me. While this peace of soul lasted throughout, fear and fright haunted me many a time in the succeeding months, as torture, physical and mental, succeeded one another, and my physical condition became weakened. In no unmistakable terms they let me know what a horrible death awaited me. And the actual sentence of death did come, as will be told later. Life, after all, was sweet, and I realized how much attached I still was to the world. I did not have the stuff of which the martyrs were made, I must admit in truth.

After a sleepless night, I spent the rest of the day, alone in the cell, — praying and waiting. Around 9 a.m. and at 5 p.m. I was given a piece of cold bread (steamed corn-flour bread) and a cup of water. But who could eat? Then, around 9 p.m. I was led out of my cell by two guards, well-armed, to my first actual trial. And then the "works began." I will not go into detail: it was a little rough.

Because I would not admit of any espionage activity, I was first of all given chains on my feet, made to kneel on the cold stone floor and threatened with execution unless I came across. I had to maintain my innocence, and so, manacled on hands and feet, I was forcibly pulled outside, along the path, down into a basement room, reserved, as I later learned through the grapevine, for stubborn characters. It was already deep in the night and the room was dimly lit up by a small light. I should say some dozen persons, officials (some of my future judges), guards, and interpreters, all rushed upon me, each having his own method of inflicting pain. I could not quite understand what admission I was to make. They would ply me with vague questions and I would give the wrong answer. To understand this a little, it must be realized that in this new setup, the arrested prisoner must freely own up to his crimes. He must know the crimes for which he is taken. I will expatiate.

TRIAL BY BEATINGS AND FORCED CONFESSIONS

It was later clearly explained to me: the new society does not act along the lines of juridical procedures as do the "capitalistic and imperialistic" countries. When a man is taken by the People' Government, he is guilty. His activity has been thoroughly investigated and then after all the proof of guilt has been gathered, he is arrested. The Peoples' Government, it was clearly pointed out, never arrests one unjustly. Every one apprehended is already guilty and now it is for the prisoner to admit his crimes. There is no question of defending yourself. How many a Chinese fellow-prisoner I had, who did not know what it was all about! At trial, the judges do not accuse you; you must accuse yourself. It is in fact a guessing game. The prisoner stands there against the wall, and tries to think back to actions that might be criminal. Of course, if an actual spy was arrested, he will know what to admit, and will own up after weeks of trials and questioning, if at first, he hoped to conceal his espionage activities. Many, too, will soon come to realize that the idea of espionage they had and that of the new regime are not quite identical.

Let me, however, adhere to my own particular case. I have been arrested and am expected to plead guilty. I must now reveal my crimes. I can't think of any. I am beaten, struck with rods, straps; a sword is put up against my neck by a man, who later was one of my chief judges, with threats coming from a mouth that reeks with Chinese bai-gar (strong whiskey) that if I do not own up to spy activities my head will come off. Naturally enough I tried to think up something that might have the semblance of spying, but the answer is a blow from another quarter. A question is put: "Do you know N.N. of the E.S.D." I answer "I do, but I knew him socially, visited him and attended his meals as a guest, etc." Another blow. This goes on for some time, then they thrust me on the floor face downward and beat me with clubs. I thought my time had come and each moment expected the sword to put an end to my life. I am hoisted up again and questioned again and blows follow. I make ejaculations: "My Jesus mercy," thinking that the next blow will send me before the divine Judge and knowing that my account up there hasn't quite been settled. One who understands English, in a rage strikes me on the mouth for the utterance. The interrogations and the answers were going back and forth both in Chinese and English.

How long this lasted I do not know. All the while they were leading me nearer and nearer to a rack; it looked formidable and to say that I was not afraid, would be a lie. Finally, one remarked: "He doesn't seem to be affected by the beatings; he is too fat and solid" — I was a good specimen at the time of a corpulent monk. And so I came closer to the rack. But by this time I had some idea of the answer they wanted out of me: so to end it all; I said: "Yes, I am a spy of the American government," not realizing what all that meant in their minds. May the good Lord forgive me, if I am guilty, here or at any time later on, of prevarication, or shall I dare to say — downright lying.. Let it be stated here that there was no question of denying my faith or revealing the seal of confession. I was asked to do that, but, with the grace of God, I steadfastly refused even at the threat of death.

However, I was not quite ready to die for politics or the "American dollar," and so at times I signed up to statements, that were not exactly true, but which I tried to modify by little tricks of the English language that would weaken the bald statement. Let not the world be too quick to condemn any prisoner — and I refer especially to some American fliers shot down over Korea — who have made "confessions." In my own case, where it was evident that an admission was wrong, I refused, but when in doubt and a decision had to be made, quickly — and that was so often the case — after a hurried plea for help from the Holy Spirit, I had to make up my mind and admit and sign a statement, which no one would believe, but which now I see with clear judgment could hardly be called the plain truth.

THE "NO SLEEP" TORTURE

So I admitted I was a spy. They were satisfied — but, alas, only for the moment. I was led to another basement cell and made to kneel on the wet cement floor, for, I should think, over an hour. Some straw was quickly thrown together in the corner and that served as my bed for the coming three weeks. I was given a bite to eat and then allowed to sit down, as best I could with chains on my feet. It was by this time around 6 a.m. The minute I tried to rest against the wall and nod, the guard was there to prevent it. Except for a few hours during the night I was not permitted to get sleep: and often I was in court during the whole night.

If I thought that night was bad, I was soon disillusioned. I had hardly settled down on my haunches when after several hours, around 9 a.m., I was called back to trial. For the next ten days, I passed more time in the court rooms than in my lonely cell. At least I had company — the judges and guards — and time meant nothing to me any longer. I would be called at any time of the day or night — usually night— and have to answer questions, make admissions, deny them, re-admit them. I must admit in truth that throughout while physically weak, I retained clearness of mind, for which I thank the Lord. It was a battle of wits, but I was always the loser: it was one man, physically tired and sleepy, against several judges, who in turn held the interrogations and who sat together in conferences for a briefing and were always prepared for their sessions.

It is impossible for me to describe fully and clearly my experiences throughout the next two weeks. Suffice it to say, that for three days and three nights running I was on my feet, with no sleep, running from one court room to another, undergoing interrogations, humiliations and — physical tortures. What these tortures were, I will not relate. I felt the effects of these tortures for the next two years. I might mention that I found difficulty in hearing the judges, because of the condition of my ear, and in speaking because of the condition of my mouth and lips. I have never once had any resentment or bitter feelings towards my tormentors: I prayed for them throughout.

One minor admission led to another. The process was gradual; each threat was avoided by an admision of the interpretation my judges put upon a former action of mine and there seemed to be no end. In the end, however, I had myself down as a real spy for the American government, trained by the FBI in Washington. The only difficulty was that I could not produce my identification card or number. All this is too complicated; a person must undergo the ordeal to be able to understand a little. It was really diabolical. At a later stage of the game, I retracted my admissions.

PREPARATIONS FOR DEATH

After the groundwork for their case

against me was established, they tried their last trump: the death sentence. Days of oral interrogations and oral admissions, passed by with but little sleep to refresh me. All my admissions were so vague and to the outside world so ridiculous. Then one night I was ushered before a would-be judge who solemnly arose, recited the general accusations and read off the sentence of death. According to article so and so, paragraph so and so, number so and so, etc. I was guilty of such and such a crime, and so was to be executed, the time to be decided later. As I look back now, it must have been a big bluff, but at that time, I was convinced that my days were numbered. I was ushered into a separate room by two English interpreters, who now took charge of me. They asked me: what was I going to do about it? My answer was: what could I do about it? If die I must, I had a request to make, namely I asked that before my death, they would give me my rosary and medal, of which I had been deprived on the night of my arrest. The request was met with scorn and ridicule. That was that. Then they talked to me quietly, impressing upon me the gravity of the situation; as if I were not aware of that. And to think that I was going to die, just for being a political spy; I couldn't see any martyrdom in that; but I prayed to the good Lord for resignation.

There was a way out, they said: write out a petition for a reopening of my trial and promise to write out all the actions of my past life against the people of China. It was useless, I answered, since I had nothing more to add to what I had admitted verbally. Anyway, they said, try a petition. I was willing to play along and they dictated the petition, to which I signed my name. The petition was taken out and after some time, a Chinese document was returned with official stamps and what not, stating that the Peoples' Government would delay the execution and allow me to write out the facts; but the proviso was added, that, if my written statements did not meet with approval, I would be executed.

Innocently, I thought, that now I would be allowed to return to my cell and get a few hours rest; it was around midnight and I was physically and mentally tired, to put it mildly. I was allowed to sit on a sofa and I had hardly sat down when I fell dead asleep. My sleep lasted just long enough for the interpreter to leave the room and come back with pen, ink and paper. What was I to write? Write your life's story, from birth to the present day, with all the criminal activities. The sketch I wrote took me an hour or so and then I was allowed to retire to my cell. On the morrow I would get the verdict of the judge.

From now on, for about a year and a half, it was one round of writing, and trial, rewriting, retrial, re-interrogation, threats of death and torture, adding up of crimes as my case progressed, till things gradually eased off. Before each writing, the interpreter would give me a "pep" talk, on the evils of capitalism, the beauties of the social life, the hatefulness of my activities of the past against the people, always salved with the wonderful prospects of the horrible death awaiting; I was told, time and again, the government would not waste a bullet, and the slow, protracted death torture would be horrible compared to the "light" treatment I received shortly after my arrest. The brain-washing seemed to take no effect. My writing always seemed to lack sincerity and revealed, they said, that I did not see into my crimes. I would write, then later be interrogated, for hours and hours; then rewrite; there seemed to be no end.

"CRIMES" AGAINST THE STATE

What were my crimes? I gradually learned from them. Since I could not see into them, they would help me: they would hint at something and make me talk about it. I was asked about and had to write about:

First, the American personnel of the intelligence service, the navy, the consulate; my dealings with them, what information I gave them, what spy ring had been left behind and how I had taken it over; how I paid this ring; how I relayed the information to America; etc. etc.; the ramifications of this question are too wide to explain in this short treatise. Even after all the nonsensical accusations I made against myself in this respect, there still remained the question of the radio-transmitter that they suspected I had. This last question cost me many a trial, threat and torture.

I often wished to myself that I really had had one, so that I could admit this and be rid of the discomfiture; but I just could not do the magic trick. My inability to admit the possession of a radio transmitter was the weak point in their whole case against me. Why not admit they said. We have gone through your house thoroughly and found where you hid it; and in fact one of your Chinese boys has accused you. This latter was the case, since I heard the accusation with my own ears. Poor lad. I had no resentment against him, for I could imagine what methods were used to make him fabricate facts to get out of serious consequences.

Various methods were used to extract a confession out of me of the possession of a transmitter. When all their standing treatments, confusing interrogations, threats of slow torture etc. etc. failed, they resorted to "help" of my roommates. After about two weeks of the solitary cell, I was put in with several Chinese prisoners. I was changed from room to room and my fellow-prisoners, all Chinese, were changed from time to time. Finally around October, 1951 — seven months after my arrest — my roommates must have been given the favor of "helping" me. Prisoners can help their own case along and gain merit for leniency, by helping their roommates reform their thoughts and thus lead them to open up to an admission of their crimes. My roommates had a great time of it. For over a month, they daily tried to help me extract crimes from my former life. If every 15 minutes or so, I could not think up a crime, they would help me: I was beaten, my hands and arms twisted, blows aimed at my mouth; the rest I leave unwritten.

THE NON-EXISTENT RADIO

I mention one fact: One day, the leader of the group asked me what I thought of the Communists. My answer, here, could only be one, namely, I wished the Communists, as persons, nothing but good, and prayed for them, but I was against Communism, as it was atheistic. "I must report this," he said, "and do you realize what that means for you." I did. Here I had come out openly against the tenets of Communism and I clearly saw that this clear statement of mine, being reported to the authorities, might mean death. It was reported, but nothing came of it. It seems, they were not so much concerned with my religious beliefs, but of proving that I was a political spy of the U.S. They wanted to get my transmitter. Once they had that, they had a good case against me. But unfortunately the transmitter would not come out of sleeve. I still had to deny the possession of one.

Their efforts seemed futile, so they dropped this angle of my case. I am inclined to believe that to the present day, they still are not quite convinced of the veracity of my denial. Throughout all this investigation, many other questions came up in my trials and interrogations, some of which I list below. How often, however, I said to myself: "My kingdom for a radio-transmitter!"

Second, allied to the above, was the question of "buying" over persons for information. I had to write about all the foreigners and Chinese whom I had given money to and what they told me. I had actually given out much help in the line of relief money, clothing and foodstuffs to the needy. In their talks to me, they had told me things, some of which might be of military value. I had to rack my brain to remember the important things told me, news items that had gone in one ear and out the other. After months and months of trials and pep-talks, white had become black, viz., I had paid out to informers. I had even had one of their officials of the security bureau in my pay; had employed him to give me state secrets. My written statements would be revised by them in red ink and I had to rewrite the finished statement. It would be interesting to compare the final statement on this question with the final revision the authorities made for me, which undoubtedly found its way into the waste basket. I had written something like this (I have written so much, that it is impossible for me to remember all the details):

"On such and such a date NN. came to my house to ask for relief. I gave so much money, or clothes. During the conversation NN. *told* me this and this (and some of this news could be of military or economic value), etc. etc."

After a few days, I was called back to the court room with my copy corrected in red ink: Some of the modifying clauses, which were according to the truth, were struck out: the word "told" had been changed to "reported to". And a conclusion of their own was added, viz. "Therefore from this it can be seen that I used these persons as informers. The Catholic missionaries, therefore, engaged in espionage activities, etc. etc." I was told to rewrite as corrected. I balked, refusing to write some things; I did not object to writing the word "reported to me"; but I refused to write, however, the general statement of missionaries of the Catholic Church being spies; upon pressure, I would write that I personally engaged in espionage activities, knowing that the world at large would not believe a word of it, and that a signature of a prisoner under pressure bears no weight.

This is but a sample.

FURTHER CHARGES AND "UNSATISFACTORY ADMISSIONS"

Third they wanted all information possible on the Vatican, the Catholic Church, the religious organizations of the Church working in China. All that I gladly wrote as much as I knew. It would be good for them to learn about the mission of the Church, about the Sacred Congregations, about the history of the Franciscan Orders. Once I had to write about the Franciscan Order in detail, about the Generals who ruled the Order and the prominent men, with all the details of their "espionage and counter-revolutionary" activities (???). I wrote all I remembered about the Order, but naturally enough. I could not satisfy them on the question of counter-revolutionary activities against the good of people.

I was even commanded to write about the immoral acts ("dirty" things, as they said) of certain Catholic missionaries. I knew of none, I said in truth. Upon their repeated insistence, I had the matter dropped by striking at the old "face question". Inspite of all pious avowals that the new regime was doing away with all the foibles and wrong thinking of the old China, I still could see through an undercurrent in their psychological make-up. In fact my rebuttals at times took a turn at their weak points, which, thanks to our solid Catholic philosophical and theological training, I quickly discerned. When after almost three years, I was again asked to write of the immoral relations of a certain priest with women, of which I knew nothing — and I knew this Father well. I was tired of constantly refusing, so I told them point-blank, with my blood rising a little: "What has immorality or 'dirty' things got to do with espionage? No decent government pries into the private lives of prisoners in this regard, especialy when the charge is espionage. I can have no respect for your government for its efforts to have a story along this line, etc." This answer must have hurt, for ever after no reference was made to this question.

Apropos of this question, I too was accused of immoral relations with women. The girl in question, they told me, was in custody and had admitted her relations with me; now I was to confess. If I would confess, it would remain a secret; otherwise the whole affair would be published through out the world. How ignorant did they consider me to be? As if that were the first time in history, that the enemies of the Church tried to disgrace the clergy before the world. That trick of the devil was rather worn-out. I persisted in my disavowals and after several months, this side-line — a minor one, they told me — was written off the agenda. But on several occasions, I let them know that such a crime, I considered serious, rather than all the "tripe" they were accusing me of and to which they attached so much importance.

The list of charges could be amplified: I wrote a history of the American Franciscans in Chowtsun, in 1953, in which I gave out topographical secrets, information about the geograthy of the locality, the customs of the people etc. etc. ad nauseam. I spread rumors throughout Tsingtao; I preached war; but why extend the list. In the end they told me: "Your crimes are so many and so great that you must do a lot to redeem yourself.

However, I add one more charge, by way of a good joke.

I was accused of plotting to assassinate the Russian advisors in Tsingtao. For one

period of my interrogation they were aiming at some crime, which, as mentioned above, I must confess freely. I could not get the drift. This is all a matter of mere statement, but it was not comical at the time: there were tiring interrogations, standing for hours, some sleepless nights and the like. Gradually I began to get what they were driving at but not quite clearly. Then they would help me: Two missionaries had confessed that they and I had made a plot to assassinate the advisors; now I should confess. To be honest, I almost laughed in their face and this met with a serious reprimand and of course I humbly put on a serious face and tried to think out the plot. I was told, the two had owned up, and one had gone into details; of course, it was not important, since the authorities had got wind of the plot in time and broke it up, but, anyway, since I had plotted against the good of the people, I must show my sincerity, by owning up and telling all the details of the plot. I became tired and stated I was willing to confess, but they should tell me how the others had described the details. I would write down these insidious plans and sign my name. This little strategem was ineffective. They had been repeatedly calling me a "fox". In fact, I had been trying to adopt the innocence of the dove, at the same time not neglecting the wisdom of the serpent.

All my own fabricated plots, based on tidbits of other admissions, that had reference in some way or other to the case in question, did not hold water; they would not accept. Therefore, in order to extricate myself from the constant pressure, I finally managed to trick them up on their own words. I asked my interrogator: "According to the confessions of the other two involved, was the plot concocted by the three of us gathered together in one and the same room?" The answer was: "Yes." Then I thrust at them the definite statement: "Although, I visited these two missionaries often individually, never once were we in the same room together." I suppose realizing that I had seen through their bluff, they dropped the whole matter. And so another crime came up for investigation.

A SPURIOUS ATTACK ON THE VATICAN

By the end of that year of 1951, my case seemed to be settled and I was let alone. I had to spend most of the time in my cell, helping along with the work in the cell, cleaning up, polishing door knobs, scraping clean the bath tub and what not. The rest of the time was devoted to reading what little literature was given, listening to the indoctrination study of the Chinese fellow-prisoners, praying quietly to myself. We had to sit quietly, with legs crossed, oriental fashion, and were never permitted to get up and walk around.

As to this indoctrination, I must mention the one book they gave me to prove that the Vatican was a tool of the "American imperialists." Several occasions during my trials, I had to confess that the Vatican was used by the "imperialists" as a tool. I persistently refused to admit this, for the simple reason that such was not case. I maintained that there was not a single fact that could be adduced as proof. Then the judge, knowing that I could read Chinese, gave me a pamphlet in Chinese, with the title: "The Vatican the Tool of the American imperialists." I glanced through it and skipped over many parts. Aside from the fact that it was blasphemous, the logic or rather the sophistry of it all offended my intelligence. When asked later by the authorities my opinion of what I had read, I answered very briefly: "I am an intelligent man. Period." This answer irked them and several times in later interrogations they would sarcastically remark: "So, you are an intelligent man." The book was taken away and the subject was never broached again.

In March, 1952, my whole case seemed to be finished. The court drew up a resume of my admissions and had me sign and finger-print it. And I waited each day to be released; What hope will do to the human mind? From that time on I had to join in various movements in the prison: denunciation movements, study movements, indoctrination movements, confession movements. For the most part I took a passive part, being the only foreigner in the cell. Occasionally I would be called out to court for interrogation and clarification of my former statements; to write about this and that; it was just enough to cause me uncertainly and at times greater efforts to conquer my temper. The indoctrination, of course, they realized was useless and no efforts were made to bring me over to their way of looking at things. I was to them,

as they often remarked a "fox" and "stubborn."

As will be seen, here was hardly any time for me to pray. My good intention had to supply for everything. Christmas day of 1951 was spent the whole day in shining door knobs, and tidying up a new cell into which we had moved. The Major feast days of 1952, were passed in similar occupations and listening to study periods.

January 12th, 1953 marked the turning point in my imprisonment. I was removed from the cell, in which I had been living with about a dozen prisoners, into a new cell, all by myself. And from that time until October 1954 — a period of a year and ten months — I was in solitary, with an exception of a little over a month, during which I had a single Chinese companion. The reason for the sudden change was not told me, but the enigmatic remarks they made were ominous.

The change was welcome: I was alone, wouldn't be bothered with all the study periods and self-examinations the prisoners had to make in common, etc. etc. The words of St. Paul often came to mind: "Never less alone than when alone." I had more time to pray and meditate. But I often wondered what St. Paul did without reading material, pen and paper. It became more difficult as time went on. How little I had advanced in the spiritual life; how little I had of the spirit of the saints? I tried my best. May the good Lord forgive me for not using my time to better advantage! And several times I got on my knees and shed tears.

"SELF EXAMINATION" AND A GAME OF WITS

I tried to figure out the purpose of this new move. I was given some literature, English, Chinese and French, dealing mainly with the "Peace Conferences"(?) that were going on throughout the world, and also the "confessions"(?) of the American pilots shot down over Korea. Occasionally, I had to write down the results of my "study". They seemed never to be satisfied; I *quoted* too much, they said. I would write: "According to what I read in such and such report, the 'American Imperialists' were committing atrocities in Korea; they were doing this and that against the peace." I should give my own impressions, they said, and not quote so much. They saw through my tricks; I was not getting much benefit out of my study. The interpreter would come to my cell, give me a pep talk, and at times, my temper got the best of me and cause me to reveal that I was also playing a game of wits. It came to a head once when I heatedly remarked: "Do not use that word 'peace' so freely. That is a sacred word to me and I do not like the way you people use it." That remark caused me a rather serious predicament. Fortunately, nothing came of it, except a call before the court and another most solemn warning and reminder of the two roads before me, and then the order to go back to my cell and behave myself. I would be a "good boy" for a while, until another little tiff would disturb the serenity of my life, but nothing serious.

I still could not make out distinctly what they were aiming at. So then, one day in April, 1953, I was removed in a car to a private house outside the prison and put in charge of a Chinese cook, with orders to remain within the house. I was told to think up some way of atoning for my sins against the people. My crimes were so many and so great that I could not be released unconditionally: I must think up some means to gain merit for leniency. The judge returned each afternoon to find out the results of my excogitations. It finally leaked out through the hints thrown out, that I was to become a spy for them. The results of this nine days of soft life were nil; I was sent back to the former prison. Attempts were made again repeatedly to fulfill the condition for release according to their plans; until they gave it up as a bad job toward the end of October, 1953.

In November, 1953 another angle was worked on: the recording of my written statements. I firmly refused to do this, even under threats of slow death. Here I had the occasion to retract the exaggerations and the wrong intentions I had put on my actions in my written confessions. This seemed to have thrown a bombshell in the circle of the authorities. I refused to have recordings made of my accusations against myself, because, I stated, many of the self-accusations were not strictly true; I had made them under pressure.

Therefore, my trials began anew. I had to rewrite the main charges upon which

they intended to pass sentence. This I did, telling the truth. But even here, in order to get out of the gruelling trials and pressure, I doctored up my actions somewhat to give them an appearance of "criminality" according to their mentality. Incidentally the handcuffs were again given to me for companion and remained with me for 3½ months. I consented to record some of the accusations. It would be interesting to hear them to see how incriminating they sound.

THE GENEVA AGREEMENT

The promises, however, they made of releasing me were not kept. It was another of the constant duplicity of the whole game. The same procedure repeated itself from the first day of my arrest to the very end, viz., Confess this or do this and you will get leniency. I yielded a little; no promise was kept. You still must admit this and that; I yield a little and again the promise broken, and so on. Therefore, I lived from day to day with the hope of once again seeing a tree or a flower.

Then came what I think was the determining factor in my case, as well as that of the other American prisoners: the Geneva Agreement of permitting nationals to return to America or China, respectively. A printed copy of the agreement was given me ten days after the signing. The signing took place on Sept. 11, 1955; I was told about the agreement on September 20; and was told that the agreement was "reciprocal." Hurried measures were taken to wind up our cases. Up till now, I had not been sentenced. I was called before the interpreter, not the judge, who asked me to give once and for all the actual facts, just as they were.

I sifted the truth from the small exaggerations: but what was the use: the final indictment contained their own interpretation of my so-called crimes. My indictment was read to me on the evening of October 27, 1955 and the following day, I was taken before the Peoples' Court and received my sentence of — six years. This was four years and seven months after my arrest (March 29, 1951-October 28, 1955). Asked by the presiding judge if I had anything to say, I replied: "I have nothing to say." But I offered up a prayer of forgiveness for anyone who had anything to do with my sentence.

The rest can be quickly said. The next day, October 29th 1955, I was removed from the prison in Tsingtao, together with His Excellency Henry Pinger, O.F.M. of the Chowtsun mission, to which I was attached, and the Protestant minister, Paul Mackenson. We were taken by train together, but were not allowed to speak to one another, not even to look at one at one another. We were paraded through the railread station at Tsinan, Shantung under armed guards, where we took the train to Shanghai. In Shanghai again we were led through the station under the same guards; the people stopped to gaze at three foreigners being marched along, with several guards under arms in front and behind, to autos which took us to the large Chinese prison on Ward Road.

Here in Shanghai Prison I remained in a small cell with a Chinese fellow-prisoner. Then we American prisoners came together for the first time a few days before the trip the Government gave us to several cities of China, March 19, 1956. In May, 1956. Fathers Clifford, S.J., J. Houle, S.J., T. Philips, S.J., Cyril Wagner, O.F.M. and the Protestant minister, Mr. Mackensen were removed to a private house under custody. The day after Fathers Clifford and Philips were released, June 15. The rest of the group joined the remainder at this place of leniency, namely, Bishop Pinger, O.F.M., Fr. McCormack, M.M., Mr. Hugh Redmond and myself. Father C. McCarthy, S.J., joined us later.

At this house of custody, we had more freedom and were given better food. In general, life was materially more pleasant. The only thing we lacked was — freedom. The greatest consolation of all, as will be understood, was the Holy Sacrifice of the Mass. I said my first Mass on May 10, 1956, having been deprived of this great privilege for over 5 years. This privilege I might say we *stole*. I can not go into details for good reasons. Of course, there was no chalice (of the required material), altar stone, vestments or cruets. No objections, however, were made to our saying the breviary. God was indeed good to us, in more ways than one.

Without going into detail about this part of my imprisonment, suffice it to say, that we went our own way, still "behaving" ourselves. There were several occasions, however, when some of us got

into "fights" with the guards or minor officials, who had charge over us. We were told once that we were not as "docile" as we had been before; but nothing serious resulted except that I was not too sure that an extension would not be slapped onto my sentence. However, I was released after my six years were up.

FREEDOM AT LAST

The evening before my release I was told to pack up on the morrow. The next morning, March 28, 1957, while I was packing, photographers and movie camera men came to the house and snapped me as I packed, shaved, changed into better clothes and as I got into the car outside the house in the afternoon. On the way to the large prison on Ward Road, the officials told me that I would be taken to the prison for my official release; after that I was free to go where I wished. However, first I must go to the Foreign Affairs Bureau, before going to any residence. Why, I asked. The answer was alwuays vague: to register, sign. I tried to get definite information, but the answer was always vague: to register, sign up, we will provide.

At the prison I was ushered into a room before the head of the prison. Photographers snapped right and left. The ceremony was short. The prison head said: "Your time is up and now you will be released. Is there anything the Government can do for you." My answer was brief: "There is nothing." We all stood up and I was handed my release paper, my old American passport that had been taken out of my room in Tsingtao when I was arrested, and the remainder of the money I still had on the account. Incidentally, practically everything we had in our house in Tsingtao was taken from us, including the sum of $3,000 (American money) I had in my room for Mission expenses.

I was now a free man. As the big gates opened and I walked out into the wide world, photographers and movie camera men were on the outside street, getting their material. Pedicabs were hired for me and the pullers were instructed to take me to the Foreign Department. When I arrived at the Bureau, I was showed up to the desk, before which stood the Chinese official in charge, but behind the desk were movie men and — the officials who had just released me from prison on Ward Road; they had gotten there by car. As I approached the counter, the man from behind asked: "What do you wish?" I said: "What do I want? Well, I was told by the men behind there that I had to come here to register, to get a residence permit; I'm just out of jail." "Oh," he said: "You wish to get a permit to leave the country. Here are the papers for you to fill out." I answered: "Well, if that is the way you put it, O.K., I'll fill in the questions. When I came to the question: "What is your occupation," I looked at him and said: "My occupation? You must know that I just got out of jail so I am unemployed." When everything was signed up, he told me to bring two photographs and then the exit permit would be given quickly and gladly. My readers might judge for themselves how to answer the question which later an American reporter asked me: "Father, were you expelled from the country?"

After a few days I brought the photos, but I was told to come on the morrow, as the chop for stamping the exit permit was in a different place. When I returned the next day, the exit permit was all prepared on the desk and behind were — the photographers; the cameras, both still and movie, clicked away as I was handed my permit and left the room. The final shots for the screen were taken a few days later, April 5, 1957, when I boarded the ship to take me to Hong Kong.

The Peoples' Government have proofs that I was released from prison, given an exit permit and actually got on the ship at Shanghai, but I have no proof that I was in prison and was released. My sentence papers were taken from me a few hours after I was sentenced in Tsingtao, October 28th, 1955, and my release from prison was taken from me at the customs house as I was boarding the ship out of China !

CARITAS DEI

I have much to be grateful to the good Lord. My gratitude goes to all the friends throughout the world who have prayed for me. To me the six years of imprisonment have been years of inestimable graces. My physical health is in good condition. Never for once did I have any serious organic ailment. The rough treatment at times

caused me headaches, upset stomach, diarrhea, that a little attention healed up. I left prison in reasonably good health, which was built up during the last year because of the better treatment and better food. Medical treatment was always available.

In all humility, I must asknowledge that the visible help of God above was always at hand. There were times of physical pain and exhaustion, but my mental faculties never failed me; in fact they seemed to work clearer and quicker when my body was in an exhausted state. When there was a question of principle or faith, the grace of God supported me. I do hope that I have not failed in this regard.

I was asked to reveal the secrets of confession. I steadfastly refused. The confession, they said, was used to get information, so what did the people tell you, especially one person in particular. I told them it was none of their business; I would not talk. Why not? For the simple reason that I could not and anyway (striking them at their weak spot, the "face question") no decent government asks professional men like doctors or priests professional secrets. The question was dropped. Thanks here to all those who have supported me with their prayers.

Again, they wanted me to admit the Catholic Church was a spy organization. I denied this and refused to admit this. Why not? For the simple reason that it was not true. At another time, they stressed the same point, and I repeatedly denied it. Then the judge said: "We have plenty proof of this matter; are you willing at the risk of your life to maintain your viewpoint?" I answered yes, expecting the worse. God, indeed, does help His weak servants. The judge did not continue the threat, shrugging off his bluff with the words: "We will excuse your ignorance, but we are interested in something else..."

However, at times, I was in a predicament. The whole procedure of the interrogations, the sophistry of their reasoning, brought me into a state in which everything was not quite clear. I had to make a decision. In nomal conditions, not under pressure and torture, I might have answered yes or no as the case might be; but now I wanted to get out of the discomfiture and at the same time preserve my conscience free. I had no one to consult with, except my Guardian Angel and the abiding Holy Spirit; but sometimes even these I could consult only with the quick thought upward, especially when several judges were shooting questions at me, and others were using their hands for other purposes, and my eyes would hardly stay open. So an admission or a signature was given to something, that the rest of the world knew to be false; and each slight variation from the truth would lead to another, till finally white was black, as far as my signature was concerned and that was all that my captors seemed to be interested in.

What it might be asked is the most outstanding factor of my imprisonment? The incomprehensible love of God as shown in the Mystical Body of Christ. In the quieter months of my imprisonment, I have come to realize, just a little, the inscrutable mystery of the caritas Dei. Some of the members of Christ's Mystical Body in God's designs had to do a little suffering. Others had to support the suffering members, by their prayers, sacrifices and work. All worked together for the re-edification of the Body of Christ. I of myself have nothing to be proud of; so these remarks and encomiums, given in charity of heart, of a "living martyr" can hardly be accepted, at least by me, who am not absolutely certain that I have not failed a good deal and have not come up to the ideal of the Head of the Mystical Body. But I take consolation in the thought that God knows the weakness of the nature He created.

Not least of the graces obtained for me by the pious members of the world is that never did I have any bitterness or revengeful thoughts towards my captors, who really "do not know what they do." All that I have said above is said not in hate but in love; that the outside world might come to realize the danger of godlessness spreading through the world and pray and sacrifice that those who still do not know the Father come very soon to understand the love of the Father through His Son, Jesus Christ, the Head of the Mystical Body. If one of my tormentors finds his way into the fellowship with Christ, then I will be indeed a happy man, for the little sufferings of one member will be the cause of another member being added on to the Mystical Body of Christ.

Les Communautés Chinoises du Sud-Est Asiatique

(suite et fin)

— par Jean-Michel de Kermadec —

3.—LES COMMUNAUTES CHINOISES DU THAILAND

UNE étude d'ensemble de la question chinoise au Thailand est rendue très difficile par le fait que, contrairement à la plupart des autres pays du Sud-Est Asiatique où les Chinois sont très clairement définis par leur race, les autorités siamoises ne considèrent comme tels que ceux qui sont inscrits comme Chinois auprès de leur Consulat. C'est ainsi qu'en 1937, sur une population de 14 millions et demi d'habitants, les autorités siamoises ne considéraient comme Chinois qu'un peu plus de 500.000 habitants, alors que pour la même époque le China Hand Book en comptait 2 millions trois cent mille. Le nombre actuel des Chinois résidant au Thailand est parfois estimé jusqu'à 5 millions d'individus, ce qui équivaudrait au tiers de la population environ. Ce chiffre est sans doute exagéré, mais on ne doit pas être très loin de la réalité, si l'on estime que le nombre total des résidents chinois au Thailand est d'environ trois millions, dont 500,000 habitent Bangkok et ses environs. Le reste est surtout réparti dans les villes où ils possèdent la majeure partie du commerce. On estimait en 1945 qu'ils possédaient 90% des rizières.

Bien que les Chinois aient résidé au Siam depuis des siècles, leur immigration en grand nombre remonte seulement au siècle dernier. La plupart de ces immigrants provenaient surtout de l'île Haïnan, des ports de la côte voisine. C'est ainsi, par exemple, qu'on estime que le chiffre des immigrants entre 1918 et 1929, c'est-à-dire au cours d'une période de dix années, fut de plus de 400.000 et cette immigration ne connut point au Siam les limitations qu'imposèrent au Vietnam par exemple les contingences politiques.

A l'origine, comme partout ailleurs, les immigrants Chinois arrivaient seuls au Siam et fondaient par conséquent dans ce pays un foyer secondaire. Mais, depuis 1914, la situation a complètement changé et le nombre des femmes est devenu beaucoup plus important : il s'ensuivit, comme dans les autres pays du Sud-Est asiatique, un renforcement du particularisme et de l'isolement de la communauté chinoise par rapport à son pays d'adoption. Avant l'éclosion de la crise nationaliste en Chine, il n'y eut aucun problème d'assimilation : en trois générations, les nouveaux venus étaient assimilés par le peuple siamois. Le Siam d'ailleurs sous-peuplé n'avait aucune réaction défensive contre cet afflux d'immigrants. Depuis 1910, les luttes politiques qui divisèrent la Chine réagirent sur les communauté chinoises du Thailand où elles créèrent des courants dont le plus important résultat fut de faire prendre aux Chinois une plus claire conscience de leur hérédité.

Jusqu'en 1946, le statut politique des Chinois au Siam était extrêmement simple. Tous ceux qui n'étaient pas d'une manière ou d'une autre protégés d'une puissance européenne étaient considérés par les Siamois comme tombant sous leur juridiction. Situation qui fut d'abord acceptée sans protestation par les Chinois, mais, au

fur et à mesure que les femmes chinoises furent en plus grand nombre et que la communauté devint plus consciente de sa personnalité, ceux-ci commencèrent à affirmer leur individualité et à protester contre cette assimilation de fait. Les Chinois ont toujours considéré que les enfants de père chinois sont, quel que soit leur lieu de naissance, Chinois en fait et, par le traité de 1946, ils réussirent presque à faire reconnaître ce droit. De leur côté les Siamois, dans la mesure même où ils s'éveillent à la conscience politique, ressentent de plus en plus vivement l'emprise considérable que les Chinois ont pris sur le commerce et l'industrie du Siam.

Il faut pourtant reconnaître que tout le progrès qu'ont pu faire le commerce et l'industrie du Siam, est dû aux Chinois ; en bref on peut considérer que tous les exportateurs, intermédiaires et financiers du Siam étaient Chinois. L'exact valeur de leurs investissements dans ce pays est comme de juste beaucoup plus difficilement encore connu que ne l'est le chiffre démographique, aussi est-il impossible d'en donner une idée même approchée, tout au plus peut-on affirmer, sans risque de se tromper, qu'elle est la part prépondérante de la richesse du pays. Pêcheries, commerce du riz, décortiqueries, tissages, exportations, sont en fait devenus un quasi monopole chinois.

4.—LES COMMUNAUTES CHINOISES DE BIRMANIE

En Birmanie, la question chinoise est très différente de ce qu'elle est au Siam; cela tient en partie au fait que les étrangers qui ont dans ce pays une influence prépondérante sont avant tout les Indiens et que, par comparaison avec eux, les Chinois ne sont qu'une faible minorité. En 1931, on estime que leur nombre s'élevait à plus de 200.000 ; le chiffre actuel est plus difficile à connaître, car, depuis la guerre, les lois de Birmanie, interdisant la possession de propriétés foncières à tout étranger, ont incité un assez grand nombre de Chinois à adopter le nationalité Birmane. De toute manière, même si le chiffre actuel total atteignait trois cent mille, celà ne ferait qu'une faible proportion par rapport aux quelques 18 millions que doit compter actuellement la population de ce pays.

Un cinquième du chiffre total des immigrants est originaire du Yunnan ; ils sont entrés en Birmanie par voie de terre ; c'est ainsi d'ailleurs que la création de routes en Birmanie pendant la guerre contre les Japonais et, plus récemment, les réfugiés nationalistes fuyant le communisme chinois à la suite des troupes du Général LI MI ont amené au Siam un apport d'immigrants dont il est difficile d'évaluer l'importance.

Mais, bien qu'en période de crise les frontières sino-birmanes puissent être assez facilement franchies, la difficulté de ces régions montagneuses fit que les échanges commerciaux très anciens entre la Birmanie et la Chine ne furent que très peu doublés d'un mouvement d'immigration. Et, bien que leurs affinités raciales les tournassent vers la Chine, les courant commercaux firent plutôt des Birmans les clients de l'Inde.

La majorité des Chinois qui vinrent s'établir en Birmanie pendant le 19ème siècle furent des marchands venant des côtes de Chine du Sud. Comme partout ailleurs dans le Sud-Est Asiatique, les Chinois y tiennent une partie importante du commerce et de l'industrie. Mais l'importance très secondaire qu'ils occupent dans ce pays, si on la compare à celle des Indiens, fait qu'ils sont considérés d'un oeil sympathique par la majorité de la population ; ajoutons d'ailleurs que les Chinois de Birmanie semblent considérer ce pays comme le leur et, pour la plupart, en parlent très couramment la langue.

Il est intéressant de voir que le trouble causé en Birmanie par la présence des troupes du Général Li à la frontière sino-birmane fut presque aussi péniblement ressenti par les Chinois que par les Birmans eux-mêmes.

Le voisinage de la Chine et le danger que constituait à sa frontière la présence des nationalistes ont amené la Birmanie à tenter de résoudre diplomatiquement avec la Chine la question de l'existence et du statut politique des résidents chinois par un traité

qui, étant le premier, sera sans doute le modèle du genre.

Quoi qu'il en soit, il semble probable que la minorité chinoise de Birmanie n'apportera guère d'éléments nouveaux à l'avenir politique de ce pays. Plus que partout ailleurs en effet, les Chinois sont intégrés et assimilés à la vie même de l'ensemble de la nation.

5—LES COMMUNAUTES CHINOISES D'INDONESIE

Contrairement à ce qui existe dans les autres pays du Sud-Est Asiatique, en Indonésie la loi ne fait pas une grande distinction entre les différentes catégories d'étrangers originaires de l'Orient ; ils sont considérés comme faisant partie d'une seule catégorie ; de plus, toute femme ayant épousé un de ces étrangers prend sa nationalité, tandis qu'au contraire les femmes ayant épousé les Indonésiens acquièrent automatiquement cette nationalité. Le nombre total de la population chinoise en Indonésie doit être d'environ deux millions.

Les premiers immigrants chinois en Indonésie vinrent du Fukien. On en comptait près de 550.000 en 1930. La plupart d'entre eux sont installés dans le pays depuis longtemps, tandis que c'est plutôt des autres régions que proviennent le plus grand nombre d'immigrants récents. On peut estimer que les Foukienois forment de 50 à 60% de la totalité des Chinois d'Indonésie. Les Hakkas ne seraient qu'environ 20%. Les Cantonais eux n'arrivent qu'en troisième position avec environ 13 ou 15%. Les Triêu-Chau sont les moins nombreux de tous, leur nombre n'atteint qu'à peine 10% de la population chinoise totale. Les Chinois résidant en Indonésie s'occupent surtout du commerce et de l'industrie, bien qu'en plusieurs endroits un assez grand nombre s'adonnent à l'agriculture et que quelques autres travaillent dans les mines et dans les industrie pétrolières.

La situation des Chinois en Indonésie est très différente de celle qu'ils connaissent dans les autres pays du Sud-Est Asiatique, parce qu'ils ne forment, en comparaison de la masse de plus de 90 millions d'habitants d'Indonésie, qu'une faible minorité. Notons de plus qu'ils ne vinrent dans ce pays que bien après les Arabes, les Indiens et les Persans, et que, en dépit du fait que le premier voyage des commerçants Chinois en Indonésie remonte au 9ème siècle, ils ne s'établirent d'une manière stable en ces contrées qu'après l'établissement des pouvoirs européens et de conditions stables.

Une fois que les Hollandais se furent établis en Indonésie, la situation des Chinois connut quelques difficultés ; contrairement aux Anglais et aux Portugais qui les considéraient comme les meilleurs intermédiaires naturels dans leur commerce avec les pays asiatiques, les Hollandais les traitèrent assez souvent en ennemis, allant jusqu'à capturer leurs jonques et à se saisir de leurs marchandises. Par la suite, cependant, la situation s'améliora peu à peu et les Chinois devinrent de plus en plus libres. Pourtant, jamais les Hollandais n'acceptèrent sans la ressentir vivement l'influence que les Chinois avaient pris dans le petit commerce particulier. En 1740, les autorités de Batavia accusèrent les Chinois d'un complot contre la sécurité de l'Etat et plus de 10.000 d'entre eux furent massacrés. A la suite de quoi, ces troubles dégénérèrent, en fait, en une véritable rébellion qui ne fut matée par les Hollandais qu'en 1742. Malgré cette crise qui créa contre les Chinois des ressentiments permanents parmi la population, ceux-ci prospérèrent pourtant et, au début du 19ème siècle, ils avaient en main le contrôle total du marché de Java pour tout le commerce intérieur et une bonne part des exportations. La communauté chinoise d'Indonésie, du fait même qu'elle constitue une minorité, présente un plus fort attachement à ses traditions et à ses croyances que dans bien d'autres pays du Sud-Est Asiatique; la prédominance des Fukienois, chez qui la survivance des traditions religieuses semble être la plus forte, en est peut-être cause pour une large part. Le statut des Chinois en Indonésie était peu favorisé. En matière civile, les Chinois étaient justiciables des tribunaux hollandais; mais, au criminel, ils dépendaient des tribunaux locaux. Tout l'effort des Chinois fut de faire disparaître cette différence de traitement d'avec les

étrangers, ainsi que l'obligation où ils se trouvaient de vivre dans des quartiers spécialement créés pour eux. A partir de 1910, la loi hollandaise, considérant le "jus soli" ou droit du sol, donna le statut des sujets hollandais à tous les Chinois d'Indonésie. C'est de ce précédent que s'inspirent actuellement les Indonésiens, lorsque, dans leurs discussions avec Pékin, ils se heurtent à la thèse chinoise qui voudrait que tous les Chinois d'Indonésie, sans distinction, soient considérés comme ressortissants chinois. Il semble bien que, en raison des deux thèses opposées, l'accord entre Djakarta et Pékin sera long à réaliser.

En dépit donc de leur faible importance numérique, si on les compare au total de la population, leur richesse, qu'on peut estimer à 20% du total des investissements indonésiens, en fait un élément important qui n'est pas sans exciter la jalousie des Indonésiens, d'autant que leur fécondité, surtout depuis que les femmes en ces dernières années commencèrent à égaler les hommes en nombre, ne cesse pas d'inquiéter les dirigeants et l'opinion de ce pays surpeuplé.

6—LES COMMUNAUTES CHINOISES AUX PHILIPPINES

Il faut reconnaître que c'est aux Philippines, où l'installation des Européens remonte à plus de 380 ans, que les Chinois sont regardés avec le plus de suspicion. Malgré les lois sur l'immigration et de nombreux arrêtés d'expulsion, le nombre des Chinois résidant aux Philippines est en train de s'accroître en grande partie par immigration clandestine. Ceci explique les énormes divergences entre les chiffres publiés par les auteurs sur le nombre des Chinois résidant aux Philippines : car, un très grand nombre d'entre eux se sont perdus dans la masse de la population. Le chiffre total de la population chinoise doit être d'environ 140.000, dont plus de 50.000 à Manille. Les Espagnols, comme les Hollandais en Indonésie, prirent ombrage de l'influence que les Chinois prenaient sur le commerce de ces îles et s'opposèrent à eux par tous les moyens, d'où les révoltes de 1602 et 1639 qui aboutirent à d'importants massacres de Chinois. Les autorités espagnoles cherchèrent à interdire le commerce aux Chinois et à les reléguer dans des situations tout à fait subalternes. Après la conquête des Philippines par les Etats-Unis, les Chinois redevinrent libres de commercer comme ils l'entendaient et, très vite, leur génie du commerce se donna libre cours dans toutes les branches. Cependant, la profonde méfiance que les Espagnols avaient ressenti à l'égard des Chinois continua à se maintenir parmi les Philippins. Deux importantes manifestations anti-chinoise eurent lieu en 1924 et en 1931 ; et les autorités continuent d'affirmer fréquemment que quelque chose doit être fait à l'égard des Chinois. Mais, compte tenu des susceptibilités nationales, c'est plus là un slogan électoral, que le règlement actuel d'un difficile problème.

CONCLUSION

Après le tour d'horizon que nous venons d'accomplir à travers les diverses communautés chinoises du Sud-Est Asiatique, nous pouvons mieux comprendre les raisons de l'intérêt si marqué que Pékin porte à ses nationaux résidant à l'étranger et toutes les réserves prudentes que les pays intéressés marquent dans leurs négociations avec leur très puissant voisin.

A première vue, les prétentions de Pékin semblent bénignes ; car, affirme Pékin, tout accord doit être basé sur l'égalité et la parfaite réciprocité des droits des chinois résidant à l'étranger et des étrangers résidant en Chine. Il est évident d'ailleurs, affirme encore Pékin, que les accords seront conclus de préférence avec les Etats qui ont reconnu leur régime, comme la Birmanie ou l'Indonésie.

Mais ces deux Etats notamment, bien qu'intéressés à un règlement de principe de la question chinoise en leur pays, ne semblent pas manifester le délirant enthousiasme qui semblerait devoir accueillir une si fraternelle proposition. C'est que la réciprocité, en effet, et l'égalité des droits ne sont qu'une faveur purement apparente, puisqu'il n'existe nulle part en Chine une communauté birmane ou indonésienne qui puisse de loin soutenir la comparaison avec les communautés chinoises de ces deux pays. L'égalité se borne donc pour eux à l'affirmation d'une simple principe sans grande valeur pratique et dont l'intérêt est sans comparaison aucune avec celui qu'il présente pour Pékin.

Le point d'ailleurs où l'opposition sera toujours la plus virulente est, comme j'ai eu l'occasion de l'indiquer, le principe de la conservation par les Chinois résidant outre-mer de leur nationalité d'origine. Le principe serait encore accepté pour les nouveaux immigrants, mais répugne, tant en Indonésie qu'en Birmanie, lorsqu'il s'agit de Chinois nés sur leur sol. Aussi n'est-on pas étonné de voir les négociations avec l'Indonésie traîner en longueur et celles avec la Birmanie se conclure par la déclaration peu compromettante que toutes les questions pendantes en ces matières se règleraient par le truchement des voies diplomatiques, ce qui équivaut en somme à un renvoi sine die de la conclusion du débat (1). La question qui maintenant se pose est celle de savoir quelle autorité réelle Pékin peut exercer en fait sur des résidents chinois à l'étranger ? D'autant qu'il ne faut pas oublier que, de leur côté, les nationalistes de Formose ont également les yeux fixés sur les minorités chinoises d'outre-mer et, par le moyen du Ministère des Chinois d'outre-mer, prétendent bien de leur côté exercer sur eux leur autorité. N'oublions pas, en effet, que les Chinois d'outre-mer ont compté parmi eux les premiers adeptes de la révolution et ont été d'ardents soutiens du nationalisme et de Chiang Kai Chek.

On comprendra aisément qu'il est encore plus difficile de faire la carte des influences politiques qui peuvent régner sur les différentes communautés chinoises d'outre-mer que celle des influence économiques. Il serait d'ailleurs erroné de se figurer que Pékin tente purement et simplement d'enrégimenter les Chinois d'outre-mer en une sorte de cinquième colonne formée de fidèles à sa dévotion tout acquis à la cause de la propagation du communisme international ; les communistes chinois sont beaucoup trop habiles et beaucoup trop psychologues pour adopter une attitude aussi grossière. D'ailleurs, dans aucun pays communiste, la tactique adoptée ne fut de grossir le parti par l'intrusion en masse d'une foule d'éléments médiocres et sans caractère au sein d'un mouvement dont la discipline et le choix rigoureux des membres font la force. Tout ce que Pékin prétend obtenir de la masse des Chinois d'outre-mer, c'est, comme ce fut le cas en Chine même, une neutralité bienveillante à leur égard. Soulignons-le, il table aussi sur la tendance qu'ont leurs compatriotes de réserver leur adhésion jusqu'à la dernière minute et de ne jouer que le gagnant : n'oublions pas que ce sont avant tout des commerçants et que, pour eux, la première règle du jeu est de ne pas perdre la mise. Quelle que soit l'opinion profonde qu'à travers les diverses régions du Sud-Est asiatique les Chinois d'outre-mer puissent avoir à l'égard de l'un ou l'autre régime, ils seront forcément tôt ou tard, à l'exception d'une très faible minorité, entraînés dans l'orbite du parti le plus fort.

Cette considération explique l'attitude très réservée et très mesurée que la Chine observe, dans la propagande qu'elle peut faire, auprès des Chinois résidant à l'étranger — si l'on excepte toutefois, et cette exception est significative et de la plus haute importance, les étudiants et écoliers de tous âges qui eux sont, par l'intermédiaire le plus souvent de leurs maîtres, soumis à une très active propagande. N'oublions pas que le communisme va de l'avant avec confiance et se considère comme doué d'une sorte d'infaillibilité pratique. Dans cette marche de l'avant qui, disent-ils, participe à l'inéluctabilité du déterminisme historique, sûrs d'eux-mêmes, les communistes chinois ne sont absolument pas pressés, convaincus que le temps joue pour eux et qu'un jour viendra où, comme un fruit mûr, le Sud-Est Asiatique tombera dans l'orbite de leur influence. En attendant ce jour, il leur suffit donc, en maintenant leurs prétentions sur leurs nationaux, d'affirmer leur volonté et leur puissance, pour que, subjugués, les Chinois d'outre-mer rentrent dans l'orbite de la mère patrie, lorsque sa prépondérance sera devenue incontestable.

Certes, il y a loin, dit-on, de la coupe aux lèvres et les jeux sont loin d'être faits. L'avenir peut, comme nous l'a déjà maintes fois appris l'histoire, réserver d'amères surprises aux puissances trop sûres d'elles-mêmes.

(1) Depuis que ces lignes ont été écrites, l'action militaire des troupes populaires chinoises sur les frontières de Birmanie montre une fois de plus que Pékin ne recule pas devant l'usage de la force dans ses rapports avec ses petits voisins.

Chez les "Vieux-Chrétiens" Japonais dans les îles d'Hirado, Ikitsuki et Gotō

— Par J. Fr. Schütte —

ON les appelle "Hanare", les "séparés", et aussi "vieux-chrétiens", "chrétiens de la persécution" ou encore "chrétiens cachés", ces gens étranges qui, dans leurs villages de laboureurs ou de pêcheurs, forment au Japon, depuis plus de 300 ans, une chrétienté secrète.

Le but du Voyage.

Après une longue séparation, le rédacteur de ces lignes revint au Japon en janvier 1955, afin d'y conduire des recherches sur l'histoire de la primitive église japonaise et des premières relations entre le Japon et l'Europe, étudiées du côté japonais. D'une façon inattendue, l'occasion s'offrit à lui de rencontrer ces séparés de l'Eglise au cours d'une expédition qui dura plusieurs semaines. L'invitation lui vint du professeur Tagita. Ce savant, au cours d'une vingtaine d'années, a pu se livrer à des recherches réitérées sur ces "Sempuku-kirishitan" et, en octobre 1954, il a publié un ouvrage fondamental à leur sujet ("Showajidai no Sempuku-Kirishitan", Tokyo, Showa 29ème année). Dans les premiers jours de son voyage, l'auteur a pu, en compagnie du professeur Tagita, visiter les maisons des "vieux-chrétiens" et se rendre ainsi compte personnellement de la méthode du professeur. Le but différent de ses recherches l'amena par la suite à un travail séparé. Le professeur Tagita s'occupait en effet de la création d'un film sur les "Hanare" et, de plus, cherchait à recueillir des matériaux pour l'histoire des "Shūin", maisons des soeurs japonaises travaillant dans ces îles. L'auteur de ces lignes au contraire s'occupa principalement de comprendre, par l'histoire des chrétiens des 16ème et 17ème siècles, le dépôt traditionnel de la foi conservé par les "Hanare." Ce but nous procura l'avantage d'une recherche indépendante et l'acquisition de matériaux nouveaux.

Lieux et chiffre de la population.

Voici les emplacements des "vieux-chrétiens" que nous avons pu visiter : Ikitsuki : Tachinoura et Ichibu (avec Ichibu-Sakaime) ; Hirado : Aburamizu au pied du Shiratake, Neshiko et Shishi, Kasuga à l'ombre du Yasumandake ; Narushima : Shioike, Nagahai, Yagami et Oda, et l'île voisine de Maenoshima ; Fukueshima : Hamadomari. Nous avons bien conscience que ce n'est là qu'une partie du domaine étendu des chrétiens cachés. Car, leurs hameaux et leurs fermes sont disséminés, à partir d'Ikitsuki et Hirado, sur toute la chaîne de Gotō et d'autres "Hanare" vivent dans les îles Kyūshū, en partie dans la péninsule du Sonogi ouest, en partie dans le voisinage immédiat de Nagasaki. Si, avec le professeur Tagita (op. cit., p. 2), l'on compte pour Ikitsuki 10.000 à 15.000 chrétiens non-unis, pour Kurosaki 4.000 et pour Gotō 10.000, nous arrivons au chiffre de 24 à 29.000. On se tromperait à peine, si l'on adoptait pour l'ensemble un chiffre moyen total de 25 à 40.000.

Impressions sur le paysage et les gens. Méthode d'investigation.

Ce voyage d'information était riche d'expériences inédites. Le paysage variait sans cesse : images austères de rochers au milieu de la mer battus par les vents et la pluie et couronnés de vagues écumeuses, villages de pêcheurs cachés au fond de vallées étroites, enclos dans des hauteurs escarpées et qui n'avaient d'ouverture que sur la mer, fermes de laboureurs encastrées dans les montagnes ou groupées en petites agglomérations, rizières ou champs de blé disposés en étages, entourés de bosquets de bambous ou de pins, parfois à l'ombre d'une crête surplombante. Quelquefois le regard — à Narushima, par exemple —, sous un soleil rayonnant et un ciel d'azur, plongeait du haut du col sur la majeure partie de l'île et les échancrures bleues de la mer paraissaient former comme autant de lacs au milieu de la verdure des champs et des bosquets.

Il ne fut pas toujours facile de parvenir à l'emplacement des chrétiens. Bien des fois nous n'avions à notre disposition aucun moyen de communication pour atteindre leur solitude éloignée. C'est alors que — à Ikitsuki, à Horado, par exemple — nous avons dû, chaussé de bottes, patauger sous les averses dans des sentiers de montagne. De Narushima, nous avons dû, passant d'une côte à l'autre de l'île, traverser la montagne. A l'aller, mon guide japonais (un aide laïc de l'église de Ainoura) et moi avons poussé nos bicyclettes jusqu'à la hauteur du col, tandis que, de l'autre côté, un sentier escarpé nous ramena vers la côte. Et le soir, revenant de la côte opposée vers le passage du col, nous sommes redescendus non sans danger dans la vallée dans une randonnée vertigineuse. Une autre fois, nous avons dû trouver un petit canot à moteur pour atteindre une île de chrétiens, Maenoshima.

Bien plus impressionnante que le voyage fut la rencontre avec ces gens qui ont conservé, depuis le temps de leurs ancêtres, une tradition de trois siècles sans prêtres, sans maisons de Dieu, fidèles au baptême d'eau et au Credo ("Kerendo"), fidèles au calendrier liturgique, à la sanctification du dimanche, à la contrition de leurs fautes et aux prières des agonisants. Avec un intérêt considérable, nous avons pu les observer dans le cadre de leur vie quotidienne : au bord de l'eau, à côté de leur bateau et de leurs filets, prêts à s'embarquer pour la pêche, dans les champs, cultivant le riz et les céréales, dans leurs maisons de bois et de paille, de terre glaise et de papier, dans leurs huttes s'adonnant aux travaux à domicile : confection de corbeilles, tressage de cordes de paille, réparation de leurs filets, séchage du poulpe et autres occupations du foyer. Les uns nous apparaissaient dans leur allure patriarchale ; les autres, de plus jeunes pères de famille, ajoutaient au soin de leur foyer la fonction de chef de communauté religieuse. C'est dans leur maison que se fit l'exploration proprement dite. Là nous nous assîmes en leur compagnie sur les nattes à la manière japonaise ou bien, quelquefois, à la manière européenne plus commode, tandis qu'on préparait le thé (Ocha) qui ne fait jamais défaut et qu'occasionnellement une jeunesse curieuse nous épiait dans l'embrasure de la porte.

En mots simples, nous leur exposâmes le but de notre venue et nous laissâmes entendre que déjà nous étions au courant de leur secrète existence. Alors la méfiance première se relâcha bientôt. Etant donné le but historique de notre visite, il n'y avait pas d'inconvénient à nous faire connaître comme prêtre catholique. Un petit cadeau ("Omiyage") selon la contume du pays fut alors facilement accepté. Nous leur posâmes de nombreuses questions clairement proposées et mûrement réfléchies. Et les réponses, avec indication précise de jours et de places, de noms et de positions des gens interrogés, purent être ainsi consignées. Le professeur Tagita utilisa même un appareil enregistreur qui, de fait, au cours de ces visites, rendit de très grands services. Les documents anciens et les écrits que nous pûmes nous procurer furent aussi soigneusement photographiés. Et, pour prendre ensuite un groupe familial en photo, nous n'eûmes aucune difficulté : les gens ne se firent pas longtemps prier.

Le caractère secret: jadis et aujourd'hui.

Dès le début, il existait une crainte foncière que le caractère secret des "Kakure-Kirishitan" que nous voulions étudier ne constituât un sérieux obstacle aux recherches. En est-il encore ainsi de nos jours ? Pour bien juger de ce caractère ésotérique, il faut avoir présent à l'esprit quelques faits d'histoire. La foi chrétienne fut d'abord annoncée au Japon par Saint François-Xavier qui, le 15 août 1549, pour la première fois, avait mis le pied sur le sol japonais. Durant sa courte présence au Japon, qui dura jusqu'à la mi-novembre 1551, il vint jusqu'à trois fois à Hirado. La prédication de la foi fit ensuite de notoires progrès et fut à peine, pour une courte durée, interrompue par la persécution déchaînée par Toyotomi Hideyoshi. Mais, sous les Tokugawa-Shogunen, la nouvelle vague de persécution envoya en exil tous les missionnaires du Japon en l'année 1614 ; leurs églises et leurs couvents furent occupés ou détruits, ce qui signifia pour la chrétienté japonaise un calvaire sans nom. D'abord restèrent dans le pays quelques messagers de la foi qui, au moins de temps en temps, en grand secret et se méfiant des espions de la police, visitèrent les communautés dispersées. On comprend que, dans ces circonstances, les organisations laïques (Congrégations et Confréries de toutes sortes) prirent une importance capitale, ainsi que les responsables chargés, en l'absence des prêtres, du soin spirituel des communautés et qu'on appela du nom

de "Kambo". Mais la pression persécutrice pesa toujours davantage sur l'Eglise ; beaucoup de missionnaires et des foules de chrétiens moururent de mort héroïque. D'autres messagers de la foi firent des efforts surhumains pour poursuivre l'oeuvre apostolique, tandis que d'autres renoncèrent à la lutte. L'arrivée de nouveaux renforts venus du dehors devint plus difficile. En 1624, toute communication avec les Philippines fut coupée. L'insurrection de Shimabara (décembre 1637 — avril 1638) mit le gouvernement des Shoguns sur le chemin des mesures extrêmes. Par décret du 5 juillet 1639, fut interrompue toute communication directe entre Macao portugais et le Japon. Les quelques prêtres qui, par la suite, purent encore tenter la chance et parvenir au Japon y furent bientôt dépistés par les espions de la police.

Il resta donc au Japon une chrétienté sans évêques, sans prêtres, sans églises, mais non dépourvue de toute organisation. Même après la mort des derniers missionnaires, beaucoup de chrétiens donnèrent encore leur vie pour la foi. En plusieurs endroits, cependant, ils n'osèrent plus, en face d'un régime sans merci, manifester leur titre de chrétien. Extérieurement ils se soumirent sous la pression d'en-haut, tandis que, dans le coeur, ils conservaient la foi. Ce fut aux chefs de famille de maintenir la tradition. Les fils de famille assez âgés pour fonder un foyer furent initiés aux circonstances sacrées du passé et les écrits secrets leur furent montrés ; et, tandis que les femmes et les enfants n'étaient guère mis dans le secret, eux furent mis au courant de la division liturgique et des fêtes de l'année comme aussi des autres usages religieux de leurs ancêtres.

Qu'en est-il aujourd'hui de ce caractère secret ? On peut dire que la chute du Japon, à la fin de la dernière guerre, et l'irruption des nouveaux concepts de liberté démocratique a beaucoup travaillé les mentalités un peu partout. Peut-être aussi les recherches des dernières décades ont-elles contribué, par la publication de livres et d'articles concernant ce "secret", à faire connaître ces doctrines et ces usages dans un plus large cercle de lecteurs. Cependant, même de nos jours, le culte secret n'a pas complètement disparu. En quelques endroits, il est même impossible de jeter un coup d'oeil sur le "dieu caché de la chambre secrète" ("Nandogami"), qui est d'ordinaire une image religieuse du temps des ancêtres, sur les "O fudasama" et "Tempensha" (nous y reviendrons plus loin); et les écrits secrets ont de même été gardés inaccessibles. Ce fut en particulier le cas de certains endroits de Hirado et d'Ikitsuki. Mais, même là, on nous mit au courant — parfois après quelque hésitation — des prières et usages des "Kyūkirishitan". Le fait que nous avions connaissance et de l'histoire de leurs ancêtres et des circonstances actuelles facilita sans doute cette communication. Ailleurs on nous déclara maintes fois que le nouveau concept de liberté n'exigeait plus tant de secret.

Le contenu de la tradition.

A partir de l'introduction historique précédemment esquissée, l'on peut déjà, sinon logiquement déduire, du moins deviner de quelle nature doit être l'héritage spirituel de ces chrétiens japonais qui ont survécu sans églises ni prêtres.

Voici, en premier lieu, parmi les *prières* anciennes celles qui ont subsisté : le Pater (Ten ni mashimasu warera no on oya), — l'Ave Maria (Abe Mariya), — le Salve Regina (Sarubejina), — les commandements (Mandamentos), — les oeuvres de miséricorde corporelle et spirituelle, — le Credo (Kerendo), — pour ne citer que celles-là. Il existe encore des prière qui cadrent plus spécialement avec les besoins de cette population : prières pour la pluie, prières pour l'embarquement et le départ du bateau, prières dans les dangers, dans les maladies, au moment de la mort. Plusieurs de ces formules de prières sont encore retenues de nos jours dans la langue archaïque des ancêtres, marquetées de mots latins ou portugais (voire espagnols). Naturellement ces mots archaïques ne sont point compris et c'est pourquoi il ne faut pas s'étonner que les prières en ce langage aient pris des formes impossibles. A titre d'exemple, on nous a de vive voix récité l'Ave Maria sous la forme suivante : "Abe Maiya, kachiya veniya, tomen de ako, veretotsuyo, ikiri narentsu furontsu, venke veso gisonso. On haha santa Mariya, viruko wa, tomen deco, dekunan dowa teki no tori. Amenzo". Ailleurs on nous a récité le Miserere en latin : il y eut certes des assonances latines que nous nous sommes efforcés de transcrire ; mais, dans l'ensemble, le psaume se trouva réduit à un enchaînement de sons dépourvu de signification. Il ne faudrait cependant pas

dire que ces vieux chrétiens ne comprennent pas la plupart de leurs prières. Ils comprennent certainement les prières intégralement japonaises, en particulier lorsqu'ils prient pour un "secours matériel saisissable", mais aussi "pour la rémission de leurs péchés".

Des *sacrements,* ils n'ont retenu que le baptême qui déjà au temps des persécutions, en l'absence des prêtres, fut administré par les laïques. A Ikitsuki et Hirado, le baptême et le culte de l'eau baptismale sont encore entourés d'une particulière solennité. L'eau employée est tenue en grand honneur. La formule du baptême a été examinée par nous en plusieurs endroits de vieux chrétiens qui ont eux-mêmes administré le baptême et l'administrent encore. Nous l'avons fait répéter ou même fait écrire par eux.

La plupart de ces formules de baptême que nous avons rencontrées nous semblent au moins douteuses et, à la lecture de quelques-unes, nous nous faisions la conviction très claire que le baptême n'était pas valide. Cependant il appartient à l'autorité ecclésiastique de se prononcer sur la valeur de ces baptêmes, là où il y aurait raison de douter.

Le nom "Eucharistia" se retrouve occasionnellement dans leurs prières et leurs usages rituels sous la forme "Yokashichiya", mais le contenu de ce mot, comme on nous le dit plus tard, ne fut pas compris. Et la manière de l'écrire peut, à l'occasion, servir d'exemple typique de mots anciens qui ne sont plus compris. Ils écrivent en caractères d'écriture : Yo (huit), Ka (jour), Shichi (sept), Ya (nuit). Nous n'avons pu obtenir aucune explication au sujet de cette énigme cémantique.

En l'absence des prêtres, le sacrement de pénitence n'a évidemment pu être administré. Mais l'acte de contrition en devint d'autant plus important. La prière "Konchirisan" (en portugais : contrição, du latin contritio) est connue en plusieurs endroits et entendue dans le sens de regret de péchés personnels.

L'assistance spirituelle à l'article de la mort, et même en l'absence du prêtre, se comprend fort bien dans la chrétienté ancienne comme un des principaux soucis des chrétiens ; même de nos jours, on en prend grand soin. Les mourants, en plus de l'acte de contrition, sont réconfortés par des prières spéciales et on leur remet aussi, pour les suivre dans la tombe, une espèce de signe chrétien, un papier découpé en forme de croix "Tekata" ou une petite bande de linge vénérée comme relique.

La vie de ces communautés chrétiennes cachées fut et est encore réglée par un *calendrier ecclésiastique* jadis jalousement tenu secret. Le comput annuel de Pâques et des autres fêtes mobiles, la déclaration des jours de jeûne ecclésiastique et des fêtes liturgiques prirent en certains endroits, par exemple dans les îles de Gotō, une importance si grande que le chef de communauté (Chō-kata) reçut son nom de ce mot "Chō" (livre écrit ou cahier), c'est-à-dire du calendrier liturique. Ce calendrier remonte, sans aucun doute, aux temps des ancêtres catholiques et contient, en plus des fêtes de Notre-Seigneur, de la Mère de Dieu et des Apôtres, les noms des autres Saints. Nous fûmes particulièrement frappé du fait que la fête (strictement japonaise) de "Notre-Dame de la Protection" (On mamori no Santa Maria), introduite par l'évêque Dom Luis de Cerqueira (1598 ou 1599) pour sanctifier le jour de l'an japonais, est notée dans plusieurs de ces calendriers vieux-chrétiens.

Sur la manière de calculer les fêtes liturgiques, nous n'avons pas l'intention de nous étendre dans cet article succinct. Nous avons remarqué en plusieurs endroits la célébration du dimanche (l'absention de travaux serviles), observée de différentes manières, en particulier pour certains genres déterminés de travaux. L'abstinence ecclésisatique est gardée durant tout le temps du Carême ou bien à certains jours déterminés depuis le Mercredi des Cendres jusqu'à Pâques, et cela dans plusieurs endroits. Quiconque étudie l'histoire de l'Eglise japonaise aux 16ème et 17ème siècles sait clairement qu'alors, en particulier les vendredis de Carême, des flagellations publiques et privées étaient une affaire d'importance. Comme preuve de cette tradition, nous avons rencontré à Ikitsuki et Hirado de nombreux "Tempensha" (transcription de "Penitença") : ce sont des disciplines fabriquées avec des cordes ou parfois même renforcées de plaques métalliques. En certains endroits, on les appelle simplement fouets, selon le mot japonais "muchi". Aujourd'hui, en cas de maladie, ces disciplines sont appliquées aux malades.

Au *point central du culte,* nous trouvons en plusieurs lieux une image religieuse qui, de génération en génération, fut transmise en grand secret : de petites et grandes médailles du temps ancien, des peintures japonaises (''Kakemono''), représentant la Vierge avec l'Enfant Jesus et d'autres Saints, ou bien des tableaux religieux de toutes sortes. Comme ces images sont gardées et vénérées dans un coin secret de la maison, on les appelle *''Nando-gami''* (ce qui se traduit à peu près : ''dieu de la chambre secrète''). Sous le ''Nando-gami'' que nous avons pu voir, il y avait de véritables images religieuses du temps ancien ; nous en avons trouvées dans des boîtes soigneusement fermées dont le propriétaire lui-même ne connaissait pas le contenu et qu'il daigna pourtant nous laisser examiner; du reste, quelquefois, il y avait aussi des objets sans relation reconnaissable avec la religion chrétienne, parfois même de manifeste provenance shintoïste ou bouddhiste.

Un mot sur l'organisation.

Nous avons indiqué plus haut qu'en temps de persécution les organisations laïques, au sein des communautés chrétiennes, avaient pris une grande importance et que ce fut même sans doute sur l'indication des missionnaires qui ne purent rester sur place que cette importance leur fut donnée. Ainsi, l'organisation complexe, préconisée par les Jésuites et désignée du nom de ''Kumi'', était divisée en trois étages de groupements locaux, unions régionales et ''kumi'' directrices. Il semble qu'en certains endroits, à Ikitsuki par exemple, on trouve encore des succédanés de pareille organisation là où, du bas en haut de l'échelle, par ordre hiérarchique, l'on trouve les ''Mideshi'' (Disciples), ''Ototsan'' (Pères) et ''Ojiisan'' (Grands-pères). Dans les îles de Gotō que nous avons visitées, nous ne trouvons par contre que les simples ''Kakari'' (districts). Leur chef était le ''Cō-kata'', l'homme du calendrier: il avait comme second le ''O mizu-kata'', l'homme de l'eau, c'est-à-dire le baptiseur, et comme troisième le ''O zen-kata'', l'homme des mets, c'est-à-dire celui qui est chargé de présenter les mets aux défunts. Ces chefs laïcs étaient appelés à leurs fonctions par entente entre les pères de famille; dans d'autres endroits, ils étaient héréditaires. Mais il serait absurde, connaissant le développement historique des faits, de vouloir parler de hiérarchie proprement dite.

A l'intérieur des communautés, on trouve à Ikitsuki et Hirado les groupes de ''Ofuda no Kompanya'' ou de ''Jihi no Nakama'' qui demandent une petite explication.

Les ''Ofuda'' sont de petites tables de bois, seize en tout, longues d'environ 6 à 7 centimètres, un peu moins larges et épaisses d'un demi-centimètre à peu près. Il y a trois groupes de cinq tables et la seizième est à part. Chaque groupe de cinq tables porte une croix différente et les petites tables séparées portent en plus des chiffres de 1 à 5. Parfois, mais pas toujours, se trouve écrit au dos l'un des 15 mystères du Rosaire. Tel fut le sens originel des ''Ofuda'', qui de nos jours a sans doute été perdu de vue. Encore aujourd'hui, ils sont conservés dans un petit sac, lui-même déposé dans un coffret de bois, et sont ainsi tenus en grande vénération. Les ''Ofuda no Kompanya'' (de Companhia, portugais; Compañía, espagnol) sont de ce fait d'anciennes confréries du Rosaire.

Quant aux ''Jihi no Nakama'', à s'en tenir au mot même, ce serait des organisations de bienfaisance, mais en fait, de nos jours, ces groupements ressemblent à des ''Ofuda no Kompanya'', si du moins l'on veut faire abstraction des rapports particuliers de ces derniers avec les ''Ofuda''.

Vue d'ensemble.

Le visiteur est saisi d'un profond étonnement lorsque, dans ces lointains villages de paysans et de pêcheurs, il trouve des hommes isolés, des familles, des communautés qui, malgré une persécution de plusieurs siècles, ont gardé en secret le dépôt de la tradition chrétienne légué par leurs ancêtres catholiques. Ceux-ci, sans doute, aux 16ème et 17ème siècles, aux Kyūshū comme dans les régions que nous avons visitées, vécurent dans les mêmes habitats que ces vieux-chrétiens actuels. L'étonnante vitalité de ces traditions chrétiennes et le soin avec lequel elles ont été transmises oralement de génération en génération nous montrent quelles profondes racines la foi avait jetées dans le coeur de ces ancêtres.

Plusieurs générations ont passé — sans prêtres, sans églises, sans aucunes relations avec le centre de l'Eglise. Les anciennes prières ont revêtu un caractère de plus en plus archaïque. Les mots latins ou ibériques qu'ils contiennent sont restés incompréhensibles. Aux prières, souvent même à la

formule du baptême, échappèrent des éléments essentiels. Finalement, de nos jours, le contenu de la tradition est en grand partie incompris. Les prières et les usages sont comme des coquilles précieuses, mais en quelque sorte vides, dont le contenu de grand prix, au cours de ces longues années, s'est lentement écoulé ou bien s'est mélangé aux infiltrations du shintoïsme et du bouddhisme ambiants. De nos jours on trouve, dans plusieurs maisons de vieux-chrétiens, des "Kami-dana" et "Butsu-dan" à côté de l'image chrétienne vénérée comme "dieu de la chambre secrète" depuis les jours de la persécution.

Cependant, chez la plupart d'entre eux, il reste la conscience prédominante d'être chrétiens. On ne peut guère parler d'une attitude inamicale vis-à-vis de l'Eglise Catholique. Au contraire, plusieurs des chefs grisonnants de communautés se montrent sympathiques à l'Eglise et plus d'un, à l'article de la mort, se laisse baptiser selon le rite catholique.

Par contre, la jeunesse est en danger. Selon la tradition des vieux-chrétiens, les jeunes gens étaient "initiés" au fur et à mesure de l'avancement des générations; mais, maintenant ils ont tendance à considérer les prières du temps passé, dont ils ne comprennent plus le sens, comme une affaire périmée. Il y a danger pour eux de glisser vers le matérialisme ou vers les conceptions religieuses de leur milieu shintoïste ou bouddhiste. Il se trouve néanmoins parmi eux des hommes prévoyants qui sont décidés à contrecarrer cette déchéance.

Du côté catholique, il ne manque pas de préoccupations pour regagner les "vieux-chrétiens" et, en fait, au cours des années, plusieurs sont revenus à l'Eglise, surtout, comme nous le disions plus haut, des gens âgés avant de mourir. Mais, les prêtres catholiques qui vivent dans leur voisinage sont peu nombreux et, pour la plupart, surchargés du soin des catholiques. Aussi, jusqu'ici, les tentatives semblent laissées au hasard plutôt qu'envisagées dans une solution d'ensemble. Son Excellence l'évêque de Nangasaki porte un véritable intérêt à la question des "vieux-chrétiens". Mais son évêché est pauvre en prêtres et dépourvu de moyens. Il semble que, de ce fait. jusqu'ici ses plans aient été frustrés. Sans doute un pas appréciable serait-il fait, si un ordre religieux pouvait mettre à la disposition de l'évêque de Nankasaki un ou deux membres triés sur le volet, courageux et zélés, pour s'atteler à un travail d'ensemble qui résoudrait le problème. Ils auraient évidemment à travailler en collaboration pleine de tact avec le clergé local. Vis-à-vis des vieux-chrétiens, depuis de si longues années fidèles à leurs traditions chrétiennes, l'Eglise a ce devoir de charité de ne pas les délaisser en ce moment critique, même si leurs ancêtres furent jadis plus ou moins coupables d'avoir renoncé à la pratique extérieure de la foi.

Du côté des vieux-chrétiens, le sentiment qui prédomine est la crainte, s'ils reviennent à l'Eglise, d'être réduits à l'uniformité. Dans les échanges de vues, nous avons eu à coeur de montrer qu'ils devraient retourner au sens vrai (historiquement reconnu) des prières et conceptions des ancêtres d'avant la persécution. Aucune protestation ne s'est élevée contre cette suggestion. Ils prêtent même grande attention, lorsqu'on leur explique leurs propres prières et usages. C'est là une porte ouverte pour pénétrer chez eux. On doit avoir à coeur de leur montrer que, d'après leurs propres traditions, leurs ancêtres étaient catholiques, que leur position actuelle doit être interprétée selon l'évolution historique et que leur fidélité séculaire, sans retour à l'Eglise, serait dépourvue de sens. Sans doute aussi, la tradition existante, fruit de si longues années de persécution, retient-elle ces gens, conservateurs par mentalité, sur le chemin du retour et devient-elle de ce fait un paradoxe historique. D'autre part, le monde catholique qui les entoure, faute de comprendre leur position, a peut-être quelque reproche à se faire dans cette question des obstacles à la réunion. Et sans doute l'un des obstacles est-il quelquefois un mauvais exemple qui leur est donné.

En toute hypothèse, il est à souhaiter que cet effort, difficile sans doute, mais non désespéré, soit entrepris dans un grand esprit de zèle et de courage, non pas au détriment des tentatives déjà faites, mais comme une coordination vers un but commun à toutes. L'Eglise se doit d'agir en faveur de ces membres anciens en un temps où leur existence même semble menacée.

The Aborigines of Taiwan

— *By Rev. Ivar S. McGrath* —

OF the present 10 million population of Taiwan, some 150,000 are aboriginal inhabitants, distinct from both the descendants of the Fukien and Kwangtung Chinese who began immigrating during the 15th century, and the mainland Chinese who came in recent years. These aborigines live in the central mountains, on the east coast, and on Orchid Island, to the south east.

Though they form but a small proportion of the population, nevertheless, because of the recent increase in conversions to Catholicism among them, they are of great missionary interest. Also, in view of their peculiar and often picturesque customs, the missionary work among the aborigines can be considered unusually colorful.

When we examine the figures for conversions in Taiwan for the twelve months ending June 30, 1956, we find that during that period while there were almost 15,000 adult baptisms among Chinese, there were more than 7,000 adult baptisms among the aborigines. Proportionately, taking their numbers into account, the success of the apostolate to the aborigines has been great.

The figures for catechumens registered to take instructions as of June 30, 1956, show that the movement towards the Church among the aborigines is gaining momentum. There were then 22,779 Chinese and 37,153 aboriginal catechumens. We must, however, take the aboriginal figure with some reserve. While normally the Chinese catechumens would be instructed and baptized within a six-month period, the same is not always true for aborigines. Ordinarily their course of instruction is more lengthy, and it is by no means certain that all who register to take instructions will be baptized even within the year.

All of the ecclesiastical divisions of Taiwan — the Archdiocese of Taipei and the four Apostolic Prefectures — count some proportion of aborigines among the population. It is however in the east coast Apostolic Prefecture of Hualien, comprising the civil districts of Hua Lien and Tai Tung, that the missionary endeavor is primarily aimed at the aborigines. The majority of the aboriginal inhabitants of Taiwan occupy that area, and about 90% of the conversions obtained are of aborigines.

For the purposes of our present study we shall concentrate on the missions in Hua Lien Apostolic Prefecture. Of the 7,649 adult aboriginal baptisms during 1955-1956, 5,442 were in Hua Lien, and of the 37,153 aboriginal catechumens registered as of June, 1936, 24,293 were in that same Prefecture. From the missionary angle the apostolate to the aborigines is similar in essentials in all districts. While there may be differences of language and some slight variety in customs, yet in general mentality and reaction to Catholicism the over-all picture is consistent. It is because of concentration of apostolic effort, of numbers of aborigines involved, and of consequently greater results obtained, that the Hualien mission differs from similar endeavor elsewhere, and is of greater interest.

ORIGINS

Before we examine in detail the apostolate to the aborigines, we shall first briefly study the origins of these people, their peculiarities of social organization, of cultural and religious background.

It is not known when the aborigines first came to Taiwan. It is probable that the first migrants arrived here several thousand years ago. It is also unknown from where they originally came though it can be presumed on good evidence that most, if not all, migrated from Malaysia by way of Luzon in the northern Philippines. They came at different times, to different localities, and so their cultures, though similar, are not uniform. However all the aborigines of Taiwan, of whatever tribe, are linguistically and culturally Indonesian, or Proto-Malayan. Archaeologically some of the tribes could be connected with either the mainland of China, or north Vietnam. Pottery, utensils, and such, have been found on the coast of China, and are used by certain tribes of Vietnam, similar to what is found among the tribes of northern Taiwan. However these are matters for the ethnologists, and the experts disagree among themselves.

In practice we find that the aborigines all speak some form of Malayan, though the language as spoken by the various tribes may differ entirely and the language of one tribe be entirely unintelligible to the members of another. The members of different tribes also vary in appearance, ranging from the angular-faced Atayals, with beaked noses and black, slit eyes, through the Amis, with round faces, flat noses, and large, open eyes, to the Paiwans who have thick lips and crinkly hair.

TRIBAL DISTRIBUTION

The aborigines who have not been absorbed by the Chinese are grouped in nine principal tribes. The Ami tribe is numerically the largest, an estimated 55,000 members. They inhabit the east coast plain, and engage in agriculture and fishing. Living in the two civil districts of Hua Lien and Tai Tung, they are therefore within the territory of Hua Lien Apostolic Prefecture. The majority of aboriginal converts are counted among them. When treating of the missions in Hua Lien we shall consider their customs in some detail.

The Amis are divided into five groups by dialect and cultural differences, and such sub-divisions are found in all the major tribes.

The next most important tribe in numbers, and the most extensively scattered, is the Atayal. We find them, 28,000 in number, in the mountains of all the northern counties, and reaching into Hua Lien on the east coast, and Nan T'ou in the center of the island. They inhabit eight counties in all.

The third largest tribe is the Paiwan, which counts some 32,000 members in the southern and south-eastern counties of Pin Tung and Tai Tung. Along the central mountain ridge are found the members of the Bunun tribe, totaling about 20,000. The remaining tribes, the Saisiat of Hsin Chu and Miao Li, the Tsou of Chia Yi, Kao Hsiung and Nan T'ou, the Puyuma of Tai Tung, the Rukai of the southern counties, and the Fami of Orchid Island, range in numbers from just over 1,000 to 6,000. The smallest tribe, the Thao, numbering but 200, is perhaps the best known. They live by the scenic Sun-Moon Lake, in central Taiwan, and are a big tourist attraction. They, too, have felt the influence of the Catholic Church, their chief, his wife, and many members being instructed and baptized by the Maryknoll Fathers.

It is of interest, in examing the origins of the aborigines of Taiwan, to note that the Yamis of Orchid Island, which is south-east of Taiwan, differ in very little from some of the aborginal tribes of Luzon, in the northern Philippines. In fact, all the southern tribes in Taiwan, including the Amis, show striking similarities with some of the Luzon tribes. Linguistically the similarity is so great that an Ami aborigine who was drafted into the army by the Japanese, and found himself later in Luzon, says that in one place he could immediately understand much of what was said, and that after one month he could speak the local Luzon dialect.

SOCIAL ORGANIZATION

In social organization the various tribes differ. With some, for example, descent is matrilineal, with others, patrilineal. Some have clan organization, other do not. Not all tribes practised tattooing. For the limited purposes of this study, and to avoid confusion, it will be sufficient if we consider the social organization of one tribe only. The Ami tribe being the largest, and missionary work among the Amis being most intensive, we shall briefly examine the social organization of that tribe, which will of course include the traditional religious beliefs or practices.

It must be remembered, however, that while we speak of the traditional organization and beliefs, yet these have already been subject to considerable change. The aborigines are being gradually assimilated, and Chinese manners and mores are becoming ever more current. And the Japanese, who during the occupation of Taiwan attempted to uproot traditional aboriginal religous beliefs, and introduce Shintoism, did succeed to a great extent in the first part of their plan. We shall treat of this fact again when we come to study the predisposing causes of aboriginal conversions.

We have seen that the Ami tribe is divided into five groups by dialect and cultural differences. Theirs is, or was, a clan organization, and in 1935 a Japanese ethnologist mentions 55 clan names. Descent with the Amis is matrilineal, and residence matrilocal. Like most of their other customs, this one, too, is changing, and the Amis more and more follow the accepted Chinese custom of patrilineal descent.

Other distinguishing features of the Ami tribe would be pile-dwellings, paddle-and-anvil pottery, feather headdresses, Malayan kinship terminology, and age-grades.

AGE-GRADES

The age-grades and the initiation rite connected with becoming a member of the first age-grade, was the one custom with religious significance which the Japanese for some reason did not try to eradicate. It would seem they did not realize the religious import. However the present day young aborigines are losing interest in the initiation rites — or rather, with a new sophistication, they feel a little ashamed of the old rites. For those who have been initiated, the age-grade name is a convenient method of calculating one's age.

The intitiation rite is held cylically, but the time-lapse varies in different Ami villages. In some it takes place every three years, in others every five or seven. Initiation is open to boys only, and boys of 15 or 16 years of age participate. On the day of initiation all the old grades are promoted, though the grade name remains unchanged.

SHAMANS AND PRIESTS

Religious activities were directed by Shamans and priests. Today only the Shamans or sorcerers remain active, and their influence is rapidly diminishing. According to the missioners on the east coast there are no longer any young Shamans, and some of the older ones have given up the practice of Shamanism. At least one has become a Catholic. The main function of the Shaman is to call back the soul of a sick person. For this reason westerners sometimes refer to them as medicinemen. Both men and women can be Shamans, and one is supposedly chosen by a dead Shaman. A boy or girl suffering from a chronic illness may be regarded as having been chosen, and it is thought the illness will be cured by the individual becoming a Shaman. The novice is then taught the Shaman techniques by older Shamans. An ability to reach a state of ecstasy or delirium is essential for them, and they are usually emotionally unstable individuals.

The Shaman rites include a certain amount of "magic" and missioners on the east coast have witnessed a Shaman slashing his tongue with a sharp knife till blood flowed freely, then drinking rice wine that had been offered to the spirits, and the apparent immediate healing of the wounded tongue. They have also seen Shamans

walking through fire, seemingly unharmed.

The Amis formerly had a priesthood, which was hereditary, through the female line. However due to the prohibition of religious rites by the Japanese, the priestly families have almost all disappeared and have ceased entirely to function. Of the various ceremonial houses belonging to priestly familes among the Amis, today only one remains, and that had been preserved as an historical monument by the Japanese.

RELIGIOUS BELIEFS

Together with the gradual cessation of Ami religious ritual, the Ami religious beliefs are fast becoming a thing of the past. They had, however, a fairly well-developed theogony, which is not true of the other aboriginal tribes of Taiwan. They worshipped a tutelary male god who resided in heaven, and was considered the god of war and of head-hunting. They also worshipped a sun-goddess, and a male moon god. It seems that the sun-goddess was more powerful than the moon-god — even among the spirits the Amis considered it to a great extent a woman's world. There were other gods, too, such as ancestral gods, and special gods of the Shamans. Some of the Amis worshipped their ancestors in a general way, especially the first ancestors.

HARVEST FESTIVAL

The great festival of the year was at the Ami New Year, and could be called a harvest festival, taking place in autumn. Millet was the staple crop of the aborigines until rice was introduced by the Chinese, and the festival occurred after the millet harvest. Such a harvest festival is found among all the aboriginal tribes of Taiwan. The festival originally lasted five days or a week, but in some places it is now of shorter duration. The strongly religious significance is generally dying, and with it the complicated ceremonials. However it is a time of feasting, dancing, and heavy drinking. The aborigines give expression to their feelings by dancing, and it of interest to note that with the fading of religious rites and beliefs, the art of dancing is also in danger of being lost. So much so, in fact, that in some places it is the Church which has preserved the interest in community dancing, as an innocent part of folklore. The missioners at the same time strive to moderate the aborigines' weakness for distilled spirits. Aborigines, both men and women, often drink to excess, and drinking is not only an integral part of all festivals, and even religious rites, but the offering of alcoholic beverage is an accepted gesture of normal hospitality. This lack of moderation in the use of alcohol naturally has a very deleterious effect on the general health.

Some missioners would adapt the harvest festival to Catholicism. It appears a wise attitude. One priest in an aboriginal village of some 4,000 people, having less than one thousand baptized Catholics, yet succeeded in winning four-fifths of the inhabitants away from the meat that had been offered to spirits. He announced that his Catholics would participate in the festival, and share the expenses for the cow that was to be slaughtered, but that the Catholics would not eat of the meat offered to the spirits. He said all who wished were welcome to eat together with the Catholics of the same meat. He also offered the Catholic dancing team which was superior to anything the pagans could produce. As a result a mere one-fifth of the population took part in the pagan ritual.

HEAD-HUNTING

Before we study the actual missionary work, let us say a few words about head-hunting. The aborigines of Taiwan were all originally head-hunters. Head-hunting is no longer tolerated, and it seems that because of, at least occasional, religious significance, the break with head-hunting has done much to leave the aborigines in their present spiritual or religous vacuum. We have noted that one of their gods was considered the god of head-hunting. We know that with some tribes heads were

hung on the sacred trees in a ritual preparatory to sowing the millet seed. These sacred trees, by the way, were all cut down by the Japanese. Probably, in practice, the line of demarcation between head-hunting as part of a religious cult, and head-hunting as a means of decimating the members of enemy tribes, was not too clearly drawn. There was in former days constant inter-tribal warfare. The Amis and the neighbouring Atayal were hereditary enemies — even today they are none too fond of each other. The number of dried skulls that a warrior had suspended in his house was a norm of his manhood and mark of prestige in the tribe. Besides the struggle with other tribes for good land and hunting grounds, there were disputes between rival villages, and family feuds. No aborigine with any regard for his head went far afield without his razor-sharp sword.

CHANGING ORDER

Great changes have taken place in the aboriginal way of life. The knives of the head-hunters are sold, along with imitations, in the curio shops of Taipei. Dried heads of careless or less skilful tribesmen are collectors' items. No longer are the aborigines primarily hunters and gatherers of food, but cultivators of land. The colorful, rough woven cloth used for aboriginal garments is sold by the yard and may cover a table in a city villa. The aboriginal men wear ill-fitting slacks and cheap sports shirts, the women cheap print dresses. No more does the aboriginal boy trek to the mountains for wood to bring to the door of the girl of his choice, so that, she and her parents willing, she may bring him food to eat at the intitiation ceremony, the equivalent of a betrothal announcement. Accommodating themselves to the old Chinese custom, the parents now, more often than not, arrange a suitable marriage.

The Japanese met with sustained and determined resistance on the part of the aborigines, who refused to bow to their rule. It took all-out military measures, and considerable ruthlessness to subdue the aborigines, proficient in jungle warfare. The last great uprising, and repression with much loss of aboriginal life, took place not far from Taipei in 1930. The Japanese coerced the aborigines into leaving the mountains and coming to live in the valleys and plains. By taking away their arms, when they could, the Japanese left the aborigines without the means for hunting, and thus forced them to engage in agriculture, cattle and poultry breeding. Under Japanese rule about 200 elementary schools were established, giving a four year course in the Japanese language and some vocational training.

The Chinese government, since the return of Taiwan to China, has made Chinese compulsory in all schools, and has tried to supply sufficient schools for the aboriginal children. The Education Department also makes it easy for the aborigine primary school graduates to enter middle school, not demanding so high a scholastic standard as that required for the Chinese. There are at present a few aboriginal girls studying at the Normal University in Taipei.

Marriages between Chinese and aborigines, while not very common, are becoming more frequent. Presumably with the assimilation by the aborigines of Chinese customs and ways of life, a gradual absorption of the aborigines by the Chinese will take place. Meanwhile they are, for the most part, a distinct people, and some of them, living in scenic spots attractive to tourists, have made capital out of their more picturesque customs, turning an honest dollar by dancing and selling curios, their tribal garments made slightly incongruous by the lipstick and perms of the younger girls.

MISSIONARY OPPORTUNITY

During this transition period, while the aborigines have dropped most of their primitive customs and beliefs, but have

not yet entirely absorbed Chinese culture, they present a challenge and an opportunity to the Church. We have spoken of the religious void in which they now find themselves. We have pointed out how the Japanese attempted to abolish all their primitive religious beliefs and practices, and we have seen that the abjuring of head-hunting would seem to have undermined to a great extent the spirit of their religion. No longer do they have priestly families, and the Shamans are fast losing what little influence they still retain.

It really does appear that it is this lack of definite religious beliefs that causes these essentially simple people to be ready and disposed to accept Catholic teaching and to enter the Church in such great numbers that missioners are hard put to find means of instructing catechumens, and to build churches to serve the new Christians. Whatever the reason, the phenomenon of their mass conversion exists, and we shall now examine in some detail the missionary effort and results as witnessed in the Apostolic Prefecture of Hua Lien.

APOSTOLIC PREFECTURE OF HUA LIEN

The Apostolic Prefecture of Hua Lien was established in August, 1952, and confided to the care of the Paris Foreign Mission Society, the Most Rev. Andrew J. Verineux, ousted Bishop of Yingkow, Manchuria, being appointed the first Apostolic Prefect. At that time the Prefecture, comprising the civil districts of Hua Lien and Tai Tung, counted some 400 Catholics, three-fourths of whom would be aborigines. The apostolate to the aborigines had been intitiated by Father John-Baptist Wen, of the Congregation of the Disciples of the Lord, while the area was still part of the former Apostolic Prefecture of Taipei. Father Wen, with the assistance of some Chinese Sisters from Mukden, who spoke Japanese and could therefore easily make friendly contacts with the aborigines (we have mentioned the educational policy of the Japanese), opened a mission among the aborigines on the outskirts of Hua Lien city.

A small group of Paris Foreign missioners commenced work in the newly established Prefecture in 1952. Each year the number of French missioners has increased and today there are 18 priests of the Paris Foreign Mission Society active. In 1954 Swiss priests of the Bethlehem Mission Society came to assist in the Prefecture and now also number 18. With the addition of 8 Chinese secular priests and 3 Swiss Canons of St. Bernard we have a total of 47 priests working in the Prefecture at present, an increase of 15 from this time last year. They are assisted by 11 Chinese Sisters and 7 Swiss Sisters of the Holy Cross, recently arrived.

IMPRESSIVE RESULTS

Having studied the gradual growth of the missionary personnel, we are in position to appreciate the results obtained since 1952.

The figures to March 1957 are as follows:

	Baptized Catholics	*Catechumens*
March 1953	550	120
March 1954	1,153	2,110
March 1955	4,113	16,667
March 1956	9,426	19,067
March 1957	16,004	25,463

There are, then, today 41,467 persons either already baptized or taking instructions with a view to baptism. About 60% of those are aborigines, and the aboriginal population of the Hua Lien-Tai Tung area would be roughly 100,000. In other words almost half the aborigines of the area are either baptized Catholics or catechumens.

LANGUAGE PROBLEM

One of the greatest difficulties encountered by the newly arriving missioners is the matter of language. The first priests to arrive were former missioners of North

China, speaking Mandarin. While the aboriginal children attending school all now speak Mandarin, yet the majority of aborigines do not speak Chinese. Learning the Malayan dialects of the various tribes is a problem. The dialect of each tribe is equivalent to a new language, and the missioners of Hua Lien Apostolic Prefecture meet with members of six separate tribes, not including the Yamis of Orchid Island. There, too, the priests of Bethlehem Mission Society have established mission stations without, so far, a resident priest. The missioners are attacking the language problem, and though there is no regular language school, nor indeed are there even text-books, all the younger priests and some of the older ones have already acquired a degree of knowledge of one or more dialects.

CATECHISTS

It is natural that the missioners of Hua Lien and Tai Tung should employ more catechists than missioners in the other districts. Not only has each priest greater numbers of prospective converts to deal with, but the literacy rate being lower than with the Chinese, longer and more intensive instructions are necessary. Looking at the figures for June 1956, one discovers that while at that time there were 34 priests, there were 226 catechists employed — 180 men, and 46 women. That means slightly less than 7 catechists for each priest. In the other districs of Taiwan there is an average of less than two catechists for each priest. There being no catechist school, priests train their own catechists, selected from among aborigines who have had some education.

INFLUENCE OF THE MISSIONER

Granted that the aborigines are, by reason of their present almost complete lack of religious convictions, ripe for the gospel message, how can the missioner influence them sufficiently to win them to the true faith? It would appear that the answer is, quite simply, a sincere demonstration of sympathy and charity.

The aborigines are a child-like people, ready to respect and admire the newcomer or stranger in their midst. When he shows himself worthy of such respect and moreover shows real interest in them, real sympathy, and a willingness to live with them, as one of themselves — then, like children they are prepared to receive his teaching with confidence.

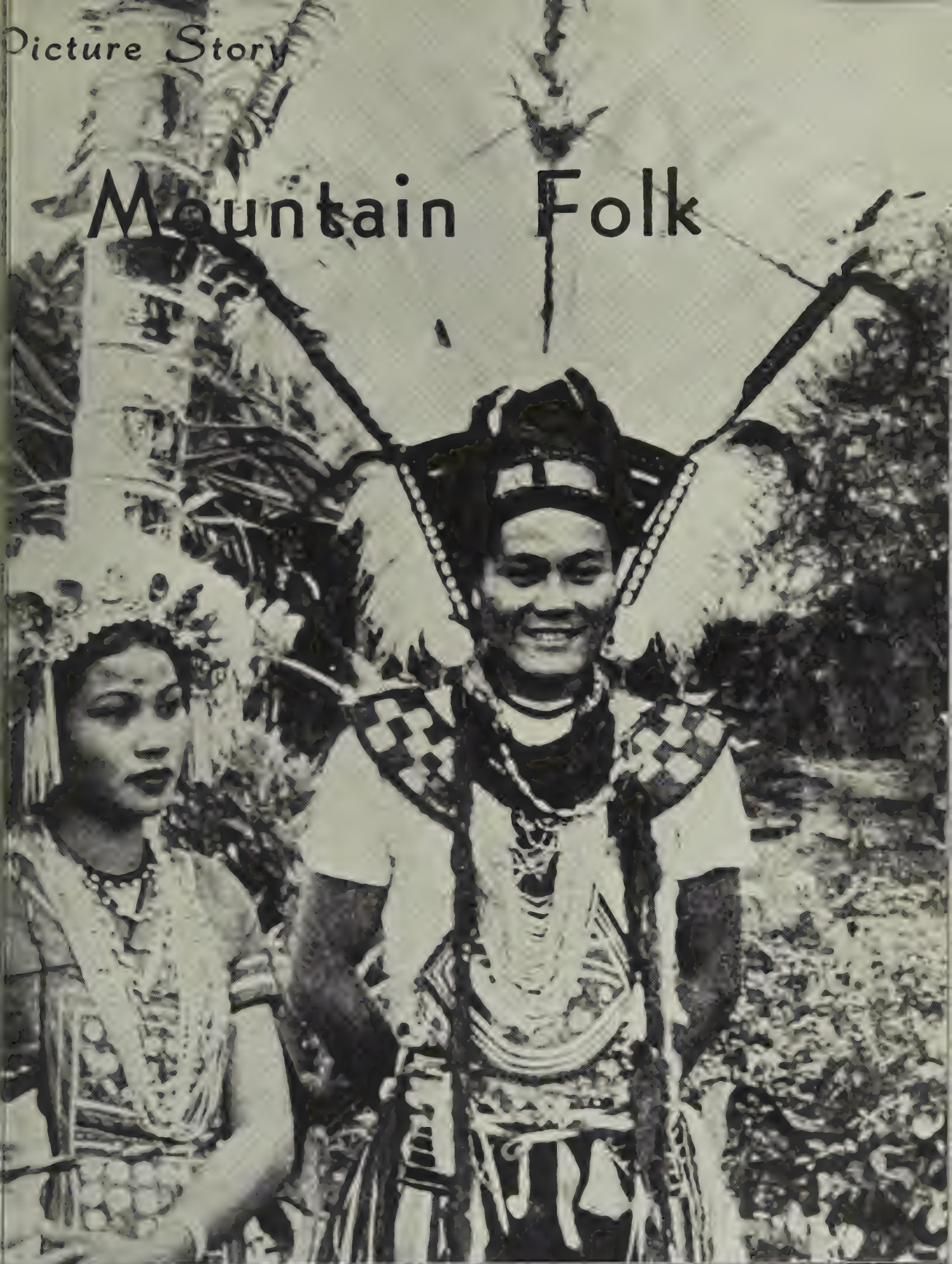
The apostolate to the aborigines is not, of course, as idyllic as the above might lead one to think. There are problems arising from the usual human weaknesses. We have mentioned that the aborigines are inclined to drink too much. Then, too, the attitude towards the matrimonial bond is not helpful. It has been customary for an aboriginal couple, in case of dispute or quarrel, to separate with little ado. It was normal when there was no offspring for the woman (residence being matrilocal) to take another husband. It will entail time and patience for the missioners to inculcate the new Christains with a respect for the indissolubility of Christain marriage. It is sometimes difficult to baptize prospective converts because of matrimonial complications already existing.

CHRISTIAN TRIBES ?

Whatever about the difficulties, there is no doubt that an extraordinary opportunity to Christianize the aboriginal tribes has been presented, the missioners engaged in the work are availing themselves energetically of the opportunity, and with the present tempo of conversions, it is possible that in another ten years, or so, all or most of the aborigines in Taiwan will be Catholics. If the missioners who are now making converts in such great numbers can succeed in consolidating the gains, instilling into their converts a strong faith, and establishing sound Christian communities, then indeed the day may not be far distant when we will no longer speak of the aboriginal tribes of Taiwan, but of the Christian tribes.

Picture Story

Mountain Folk



A young couple of the Ami tribe, east-coast Taiwan, in full ceremonial and dance costume, rest between dances. Ami festive dress is the most colorful, with feather headdress. Girls have small bells attached to the hem of the garment, which tinkle musically as they dance.

Here is a typical present-day Ami village. Pile-dwellings were once an Ami trait. Now houses of the aborigines are constructed of bound-bamboo frame and mud, or of wood.

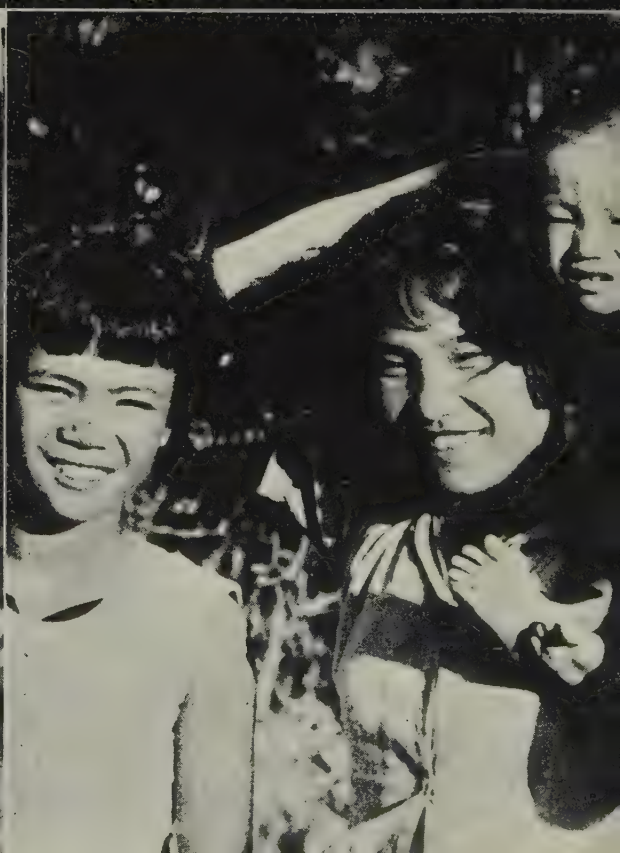
The girls of the Ami tribe are accustomed to share the work in the fields with the men. Here are some tribal maidens tending the grazing buffaloes, the common beast of burden in Taiwan.

Aboriginal workers display their skill in weaving. Household furniture, baskets, etc., throughout the island are made from rattan. The Taiwan aborigines are accomplished rattan weavers.

An Ami husband and wife alternate their strokes while husking rice. The large pestle is also used for powdering millet or rice. Special pestle-chants are always sung during husking.

A woman of the Atayal tribe enjoys a pipe of tobacco, while her friend an Ami woman prefers a man-size cigar of rolled tobacco leaf. Aborigines, women as well as men, are great smokers.

An Atayal mother with her baby. Note the elongated features as compared with the round, flat features of the Amis. At the right is a group of typical Ami children, with flat noses.



Aborigines indulge their taste for tobacco as they bind bamboo with rattan for fences or frame of a mud house. Rattan is a very strong cane, made from part of the stem of climbing palms.

These spectators at a religious procession shield themselves from the sun with the aboriginal version of the umbrella. Practical and light, they are made of rattan and thin bamboo reeds.

These Taiwanese farmers are making conical frames of strong branches as containers of stones which, placed in rivers, protect the banks, or serve as stream control for their fishing nets.

This wooden Church is in the aboriginal village of T'ien P'u. The Amis love to sing, and every Sunday there is a Missa Cantata here at which a well-trained parish choir performs.

A Catholic funeral in an aboriginal village. Pagan aborigines are buried facing the ocean, from which their forebears originally came. Catholics make it a point to disregard this superstition.

An aboriginal girl relishes a bowl of rice. Millet and sweet potato were at one time the sole aboriginal crops. Rice cultivation was introduced by the Chinese who commenced arriving in large numbers towards end of 15th century. Today, rice is a most important crop.

Communist Policy

The Machine Rolls On

FROM time to time presumably well-intentioned people predict the coming, even the early downfall of the Communist Empire: Emphasis is put in bringing out, with somewhat optimistic feelings, the stresses which now and again appear to rock the otherwise seemingly impregnable monolithic bloc. The block however is not static: dynamic stresses only seem to toughen it's stamina and strengthen it's mechanism.

One might think of a bull-dozer laboring in difficult terrain. Heaving and weaving its way though a tangle dented by flying rocks and sprayed with mud and slush. At times wobbling, tipping dangerously to one side then straightening itself out only to slip again, slither along plodding, thundering, grinding to a halt, puffing and panting. All the time though it trundles along definitely making progress decidedly uprooting all obstacles levelling out it's own path to the confounded amazement of onlookers. Each time the monster appeared to be on the brink of catastrophe it righted itself, flipped back to its tracks, its mechanism tough enough to undergo the stress of varying, even tortuous, twistings and tensions. It only needed a washing-down to give it the respectability which might remotely, but decently, compare with other tractors in the field.

The Communist world has been laboring in — ideologically — very difficult terrain for the past couple of years.

The death of Stalin was a stunning jolt.

The gang, Bulganin & Khrushchev who took over the repair job had a hard time explaining the deterioration of the machine. Close associates of their former boss, they knew only too well the ruthlessness with which they had been driving over the past 20 years. Roundly denounced, with a ruthlessness equal in it's own sphere to that which was being denounced, all the blame was heaped like hot coals on the defunct Stalin's utter recklessness.

Marshal Tito, an apprentice who had been disgraced for years because of his determination to show how the tractor could be handled in a different way was recalled and given a big hand.

New tracks were in serious preparation. A certain amount of national independence would be, must be accorded to satellite countries. For though the machine in itself is one, there are and ought to be various methods of driving it along. Communism is the basic product. Russian Communism is a model, a pattern, a typical local adaptation. It is not a rigid mold to be everywhere and indiscriminately employed. Other nations must be free to implement their own course on the highway to eventual socialism.

A new line; Communism no longer represented a tyrannical drive to subjugate at all costs what remained of the free world. Communist parties within the western countries were able to consider themselves innocent of all the criminal implications which had somehow always underlaid Communism of the Stalin area. The machine had been retouched, re-tuned and painted over. It was ready for the road.

The new drivers took their tractor abroad. They ploughed through Great Britain. They gave a general display of non-aggressive peaceful intentions. No different from average teamsters, these

were jolly, light-hearted, big, homey men. Only when, as was to be almost naturally expected of these hefty drivers, a drink too many sparked off their latent subconscious feelings did Mr. Khrushchev express himself frankly. Then the superficial cultivated peaceful intentions gave way to boast of what might happen if ever a serious obstacle stood in their way.

In India and Burma they had a grand time. Imperialism and colonialism or what could be conjured up about it, offered them a vast area in which to demonstrate the manoeuvrability of their machine. Landscaping a new area from the cluttered and moldy ruins of imperialism achieved a new high in respectability for this streamlined concept of K & B's peaceful coexistence.

Now onlookers seemed to accept the new line at it's face value. It appeared that "coexistence" was to become more than a standing joke and less of a troubling problem. It seemed that a truce of some sort, a thaw some people said, in the cold war had set in. Yet, all the time something else was going on. Just what was going on is crystalised now in the spectacular and nerve wracking vacuum covering the Middle East.

What was going on within the Communist empire itself showed up in a series of shocks that startled the ever-optimistic, hoping world. There was a revolt in East Germany. The recalcitrant spark-plug was quickly replaced. Hardly anyone was aware of the backfiring until the repairs had been made.

Then the machine really did backfire. Twice in succession the monster defied it's drivers.

Trouble broke out in Poland. The characteristics of this upheaval are to be found, it seems, within the Communist block and along it's own K & B directives. Was it merely a start, a first and cautious essay to develop a long range and far-sighted bid for eventual complete and autonomous freedom. . .? It appears that Poland, a Communist-directed country, was in much the same tracks as Marshal Tito. Poland clamored for practically unrestricted economic independence, demanding a voice of it's own in foreign relations. Gomulka, willing to go along with the Russians, and at the same time assured, as the lesser evil, of a sympathetic following from the population, stepped in to take over for the time being. Apparently the situation has been stabilised to some extent. Nevertheless it still remains on a very uneasy balance. A deep rooted dynamic design to shed completely the shackles of their present subjugation and proudly regain their full independence and freedom is nationwide. The unholy shadow of what happened in Hungary remains as a warning.

In Hungary the revolt knew no compromise. It was all or nothing. It was a bid for total liberation; no Russia, no Communism; no semi-independence; either death or freedom. An incredible stand. So much so that it demanded nothing less than the incredible bloody repression with which it was ruthlessly crushed. The bull-dozer moved in to operate with the thoroughly ruthless efficiency of undiluted Stalinism. In fact its display of blood and thunder was all the more sickeningly spectacular in that little was done to minimize the horror. Indeed it was well brought out that imperialistic, fascist and other reactionary inspired disorders within the Communist block will consistently meet with the same unflinching relentless terror.

The gentle touch of the peaceful coexistence theme is well in the background now. Did not Mr. Khrushchev himself call for a rehabilitation of the onetime ruthless driver? To err is human: to go forth to fight and confound imperialists is Stalinism, and we are all Stalinists in that light. The switch appears complete. In more recent weeks a series of unprovoked threats of what is to be expected by 'reactionary' nations bordering on the Russian orbit has been issued, punctuated with a continued series of A-bomb blasts of their own while calling for general disarmament of other nations. The genial K & B of the post-Stalin period are resorting to what was for decades within the Communist block and now becomes on a world wide scale, an essential ingredient of Communism—crude and stark terror.

The bull-dozer is to push forward relentlessly. Any and all obstacles placed in its path will be unremittingly crushed and ground to powder. Maybe only talk. . .? Words. . . ? Extreme brutality and wholesale massacres occured only a few months ago.

Shortage of Raw Materials in Red China

SOME Chinese workers have been criticizing the current campaign for increased production on the ground that the acute shortage of raw materials makes it futile. This shortage, hinted at by Po I-po (Chairman of the National Economic Commission) and by the *People's Daily*, has now been openly admitted in an article issued by *New China News Agency* (*NCNA*). Its correspondent blamed the large-scale capital construction undertaken in 1956, as a result of which production of raw materials had been unable to keep up with the demands of new factories. NCNA wrote:

"As this shortage cannot be expected to improve in the near future, it is going to be a particularly hard nut to crack throughout this year. . . . "

Though this official explanation implicitly admits blunders in planning, it may still be painting a rosier picture than the truth. The shortage of cotton goods, for example, is certainly not due to the successful construction of too many textile mills, but to the refusal of the peasants to sell their cotton to the State.

An equally unconvincing remedy is proposed to those who argued "angrily" that the production drive was like "preparing cooked rice without raw rice" — more "faith" in the campaign and further efforts "to increase production and practise austerity.' '

A closer look at the "urgent situation" reveals that the basic shortages are of coal, timber and metals. These are of course interconnected (for example, shortage of pit-props restricts coal output) and have widespread effects; the shortage of mining machinery is an important factor in China's dependence on the USSR; and secondary shortages arising from those of basic raw materials interact with each other to produce a general shortage of goods and services, depressing the standard of living and aggravating the basic shortages by a vicious circle.

"For instance, suppose we want to increase the number of buses as rapidly as possible, and are unable to produce many ourselves . . . we must exchange our exports for them but export resources are very limited. Besides . . . we should have to build more roads. (Then) we would have to dismantle buildings in the way. This would result in a housing shortage. If we want to build more houses, we are limited by a shortage of concrete reinforcing bars, cement, timber, power and construction personnel.....it is impractical to try to satisfy all demands.....*(Peking Radio)*.

This situation, moreover, "will be the basic condition for a number of years to come, and is not a temporary or incidental phenomenon" *(Ta Kung Pao)*.

According to the *People's Daily* the "speed of advancement of this year's basic construction has been suitably adjusted" and there will be some difficulties in meeting the targets for 1957 — the last year of the First Five-Year Plan: the Second Plan, though, is expected to go "smoothly."

This is surprising, since Chen Yu, Minister of the Coal Industry, forecast a "tense situation" in 1957 and stated that the coal industry "will not be able to satisfy the needs for coal during the period of the Second Five-Year Plan."

The Ministry of the Metallurgical Industry, for instatnce, on formulating 1957 production plans for iron and steel, found itself short of 100,000 tons of coking coal (Peking Radio).

In view of this sort of news, it is not surprising that the "production" campaign is developing more as a drive for reducing consumption. On January 6, the State Council ordered all State organs, schools, etc., to reduce their coal consumption by 15-25 per cent. The army and the "masses" are being "mobilised" to collect scrap, especially copper.

The shortage of timber has had one good effect; the lack of pulp and hence of newsprint has imposed the abolition of numerous propaganda publications, which wasted resources and "helped to develop bureaucratism" *(People's Daily)*. On the other hand, lack of building materials only aggravates a situation created by the Government's readiness to sacrifice housing first of all, when reducing capital expenditure for financial reasons. The fact that work has actually stopped on many factory construction sites as well lends color to the official explanation of the shortages, but may equally well signify bad budgeting or plain lack of resources.

NOTES AND INFORMATION

1. International Catholic Charities Supports Principles of Community Development

NEW YORK — Catholic Charities throughout the world have re-emphasized their support of the basic principles underlying the community development program of the United Nations.

This is attested by a statement just presented to UN Secretary General Dag Hammarskjold on behalf of the International Conference of Catholic Charities.

Upon the advocacy of the UN Economic and Social Council, many governments have recently undertaken to improve the material wellbeing of the less developed areas within their territories with programs calling for local action. This has become known as community development.

The International Conference of Catholic Charities declares in its statement that governments have acted wisely in enlisting in this work the voluntary non-governmental organizations within their borders. The conference says that, with the encouragement of the authorities of the Holy See, it continues to urge Catholic voluntary groups to participate in this world movement. It does so, the conference asserts, not only because the movement "is admirable in itself," but also "to insure greater spiritual good to the millions of Christian souls involved in this movement."

The conference statement says social betterment requires a spiritual foundation, even though, "in the philosophy of the times," governments will feel they have no mission to promote spiritual betterment while promoting social and economic betterment. "It is the Church's contention," the statement continues, "that there can be little genuine community development without a deepening of spiritual values within the families of the community.

"With all other believers in spiritual values throughout the world, therefore, who hold similar views, Catholic organizations labor wherever it is proper for them to do so, not alone for the double goal of social and economic betterment through community development but for the additional goal of spiritual betterment as well."

Officers of the international conference expressed the hope that theirs would "not be merely one other statement."

"People everywhere are challenging us to reduce to concrete action the principles that we advocate so eloquently," they said. "And this we are determined to do. We have already made a beginning in the new program in Ghana in which we are proceeding with the full support and encouragement of the Ghana government and the Holy See.

"As we develop more concrete experience in the development of our program in Ghana, we plan to extend it to other areas. We are indeed fortunate to have in Ghana a program that is hardly equalled in any country throughout the world."

Msgr. John O'Grady, secretary of the National Conference of Catholic Charities in the United States and vice-president of the international conference, said he has learned "a great deal" about community development from the program in Ghana, where he has made firsthand studies.

"From the very beginning of my contacts with Ghana two years ago," Msgr. O'Grady stated, "the officials expressed a very keen interest in regard to the participation of the Church in the program. They wanted to assist the Church in developing its own projects. They were constantly pointing to what it would mean to the positive influence of the Church. As one prominent official, one of the truly great men, said to me one day, 'This is necessary for

the maintenance of high standards in our life. It is something that can permeate our entire life'."

The Monsignor said "the Holy See has been encouraging us in every way possible and lending its full support to the work that we are getting underway in Ghana."

The statement was presented to Mr. Hammarskjold by Father John J. Considine, M.M., of Maryknoll, N.Y., in behalf of Msgr. Ferdinando Baldelli of Italy, president of the International Conference of Catholic Charities; Msgr. O'Grady, vice-president, and Msgr. Carlo Bayer, also of Italy, secretary general.

2. Average Russian is not a Communist, Priest Declares

TIFFIN, Ohio (NC) — The average Russian is not a communist and has no sympathy with a philosophy alien to his every instinct.

This is the view Jesuit Father Walter C. Jaskievicz, director of Fordham's Institute of Contemporary Russian Studies, expressed in a lecture here.

Father Jaskievicz said the Russians are communism's first victims, not its exponents.

They are the allies of the Free World, the priest said. He urged the Free World to concentrate on getting messages to them.

The need, he said, arises from the fact that under communism every individual must be properly "conditioned" or liquidated.

Father Jaskievicz said that the conditioning process is not sufficiently recognized and appreciated, and that it proceeds on three levels — inspirational, symbolic and propaganda.

The Fordham priest said at least 2,500,000 economically unproductive secret police must be maintained to protect the Moscow regime.

He insisted on the systematic understanding of man for man as the key to peace.

"Only when communism as an ideology is rejected unconditionally will there be real peace," he said.

3. Catholics' Role In Keeping Up With World Development Stressed At Belgium Meeting

BRUGES, Belgium (NC)—About 200 delegates and observers attended the general assembly of the Conference of Catholic International Organizations which has just concluded a four-day meeting here.

Delegates came from almost all the countries of the world where Catholic organizations are active.

Participants in the meetings included Msgr. Felice Pirozzi, permanent observer of the Holy See at the United Nations Educational, Scientific and Cultural Organization, who acted as papal observer at the conference's meetings, and Msgr. Joseph Cardijn, founder and chaplain general of the Young Christian Workers' movement.

The meetings discussed significant political and cultural developments of the past year and highlighted the role which Catholic organizations have to play in promoting such developments, to the benefit of the Church and her people.

The speakers highlighted the need for applying Catholic doctrine to such developments as automation, collectivism and racial questions.

The rise of Africa and Asia into the world's consciousness was pointed to as demanding Catholic activity regarding the people in these areas. Delegates stressed the need for a careful examination by Catholics of the social situation and development of people living on the two continents.

It was also pointed out that Catholics in Europe and America could do much to help the people of Asia and Africa by the aid they give to Asian and African students in Europe and America. Catholics should be careful to help these students prepare themselves so that they will be able to do their best work for their countries on their return home, the delegates said.

4. Bishops Appoint Leaders for Lay Apostolate

BOGOTA, Colombia (NC)—Bishops of 14 Latin American nations have appointed national coordinators for the lay apostolate, the Latin American Bishops' Council (CELAM) has announced.

Delegations to the World Congress of the Lay Apostolate would be trained prior to the meeting in Rome next October, the council stated.

Training of the delegates has been entrusted to Father Rafael Vasquez Corona of Mexico, director of the Undersecretariate for the Lay Apostolate.

Among the new national coordinators are a Cardinal, two bishops, four priests, and seven laymen.

They are His Eminence Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro, Brazil; Bishop Manuel Larrain Errazuriz of Talca, Chile; Auxiliary Bishop Ramon Bogarin Argana of Asuncion, Paraguay; Msgr. Arturo Franco Arango of Bogota, Colombia; Msgr. Carlso Rodriguez y Quiros of San Jose, Costa Rica; Father Wilfrido Barrera of Equador, Father Antulio Parrilla Bonilla of Puerto Rico, Dr. Julio Morales Gomez of Cuba, Dr. Jose Alayza Grundoy in Peru; Dr. Efrain Reyes Duluck in the Dominican Republic, Dr. Hugo Perez in Venezuela, Senor Manuel Esteban Cal y Mayor, president of Catholic Action in Mexico; Senora Maya Letonade Trigueros of El Salvador, and Senor Manuel Villacorta of Guatemala.

5. La Croix Editor Named Secretary of World Union of The Catholic Press

BRUSSELS, Belgium (NC) — Father Emile Gabel A.A., for many years editor of the French daily La Croix, has been named secretary general of the International Union of the Catholic Press (ICPU).

The Assumptionist journalist was named to succeed J.P. Dubois-Dumee during a meeting of the international union here. Mr. Dubois-Dumee, who has also been serving as secretary of the International Federation of Catholic Journalists — one of the three constituent organizations of the ICPU — asked to be relieved of his duties with the over-all organization because of the pressure of other work.

The meeting here, which was presided over by Marc Delforge, editor of the Namur (Belgium) daily, Vers l'Avenir, and president of the International Federation of Catholic Journalists, was held primarily to prepare for the fifth international congress of the ICPU, scheduled to be held in Vienna next September 29 to October 3.

Among the topics discussed was whether the International Union of the Catholic Press should affiliate with the Conference of International Catholic Organizations, whose meeting in nearby Bruges followed that of the ICPU by a day. The International Federation of Catholic Journalists has been affiliated with the Conference of International Catholic Organizations for some time, but the other two bodies that make up the International Union of the Catholic Press— the International Federation of Directors of Catholic Publications and the Federation of Catholic Press Agencies — are not.

In connection with the meeting here, the journalists visited the Vatican section of the 1958 Brussels World's Fair, Civitas Dei, whose chairman, Paul Heymans, gave them a general preview of the exposition.

Those taking part in the meeting in addition to Father Gabel, Mr. Dubois-Dumee and Mr. Delforbe, included Albert Trachsel, editor of Le Courrier de Geneve (Switzerland) and treasurer of the ICPU; Father H. Marmier, director of the Swiss Catholic news agencies; KIPA, and secretary of the federation of Catholic news agencies; Martial Massiani, Paris correspondent of the N.C.W.C. News Service, who represented Frank A. Hall, director of the American agency; Douglas Woodruff of the Tablet, London; Maurice Herr, assistant editor of La Croix; J.H. Hetzler, editor of the Dutch Catholic news agency, KNP, and A. Nowak of the German Gessellschaft Katholischer Publizisten.

Press Review

1. Marxist Theories Ignored in Red China

ON April 6, the People's Daily of Peking confessed: "There are very few among the Communists who really comprehend and can practise the theories of Marx and Lenin," states the editorial of Sing Tao Jih Pao, but this seems rather strange because Mao Tse-tung and his adherents, who claim to be faithful followers of these two Red leaders, have ruled the Chinese mainland for eight years now.

The reason is because the Chinese Reds have not learned Marxism and Leninism properly, and so the People's Daily advised: "All Communists must study these books with special care. We are carrying out the stupendous task of socialist transformation, and members of the intellectual class have the duty to render their services to the nation. However, they must first acquire a thorough knowledge of the theories of Marx and Lenin." This clearly shows that not only the Communists but also educated people are not willing to learn the teachings of these two Red philosophers.

The People's Daily further pointed out: "All members of the intellectual class must endeavor to learn Marxism and Leninism because these theories are correct universal views and methods. Only by applying the teachings of these two great political philosophers to solve various problems can we avoid mistakes. They will also help us to get rid of capitalism, individualism and rationalism from our minds."

It is quite obvious that most people in Red China have no relish to learn Marxism and Leninism because they detest the Communists who are using them as a signboard. Furthermore, they often apply the theories of these two Reds to justify their imitation of the Soviet pattern of totalitarianism, whereas most of the Chinese people are patriotic and prefer nationalism.

* * *

Moreover, the Chinese Red chieftains themselves do not care much about the teachings of Marx and Lenin, but they have only uttilized these theories to rob the people or to build up their own empire. The Soviets have done this in Russia, and so now Mao Tse-tung and his company are doing it on the mainland of China. But the intellectual class perceives their false pretences, and so refuses to pay any attention to the theories of these two men.

In the past, Lenin tried to use Marxism as a signboard to create his own empire in Russia. Later, Stalin followed his example and built up his own cruel dictatorship. At present the Chinese Reds are doing the same thing on the mainland; but men of education can easily detect their true intentions and have no desire to cooperate with them.

But there is no telling what the Chinese Reds will do next. In their desperation, they may resort to very despotic measures to coerce all members of the intellectual class to "wash their brains" again. If so, the educated people on the mainland will be subject to another torture before long.

At any rate, it is very apparent that the so-called "Let a hundred birds sing at the same time" is only a clever piece of propaganda to cheat the people both at home and abroad; for, after all, there is not the slightest freedom in Communist China, concluded the editorial of this journal.

Chinese Press

2. Diplomatic Twists in Peking Policy

(Condensed from The Democratic Review)

ON March 5 of this year, the Chinese Red held the third meeting of the second session of the People's Political Consultative Conference at Peking, to which representatives of different organizations and leaders of various walks of life were invited. The purpose of this gathering was two-fold —ostensibly, to inform the entire populace of the work of the administration, but in reality it was to strengthen the so-called "united front" both at home and abroad. Many reports were presented by prominent officials at the confab, but the speech made by Chou En-lai, Premier of the Peking regime, was full of significance, as it threw much light on his recent diplomatic activities as well as the foreign policy of Communist China.

The whole speech is quite lengthy, but there are five points which merit special attention:—

1. "The Soviets have achieved remarkable progress in their national reconstruction work," he declared, and that "Poland and Hungary are unswervingly supporting the unity of the Communist Bloc. There are no contradictions or conflict of interests among various socialist nations." He also emphasized: "Russia is not only the first victorious socialist country, but she possesses the richest experiences of Communism and most powerful forces. For this reason the USSR has naturally become the center of all Red nations."

This quotation clearly reveals that Communist China thoroughly adheres to the Soviet Union as one of her satellites and loyally supports the chieftains of Kremlin in all their actions, no matter how cruel and wicked they may be. The Peking Premier was either telling a lie or purposely overlooking the fact that a heroic revolution had broken out in Hungary and that Poland had demanded its liberty and independence when he said that these two nations were perfectly loyal to the Communist bloc. He also seemed to forget that there was unrest in various Red nations, and all were against the Soviet domination. However, those who think that Mao Tse-tung, the Red Chinese chieftain, will become Marshal Tito of the Far East can awake from their dream now, and they must realize that Communist China has been transformed by the Russian magic into a leopard that will never be able to change its skin again.

2. In his speech, Chou En-lai again emphasized "peaceful co-existence" for both the East and West, adding: "Western imperialism is still threatening us with war; consequently we must keep our vigilance all the time and increase the power of our national defence." This is of course an old tune which has been played by the Reds for several years now. However, with the brutal actions of the Soviets in Hungary, no one will believe their propaganda any more, not even those so-called neutral nations. Furthermore, many Communists have resigned from the party because the Russian Reds have torn away their masks of hypocrisy and revealed their ugly fangs.

3. The Peking Premier also mentioned in his report that Red China would continue to extend financial aid to Afro-Asian nations so that they might become more attached to the Chinese Communists. No doubt, this is one of his intrigues — to buy friendship as the first step for carrying out activities of infiltration and subversion. However, it remains to be seen how much success he will be able to achieve in this direction. Moreover, Red China is by no means a wealthy country, and so it is very doubtful that he can expand the aid program abroad without causing more unbearable suffering at home.

4. Chou En-lai made a bitter attack on President Eisenhower's plan for the Middle East, accusing America of trying to expand her influence in the region by driving out British and French colonialism. This is another machination of the Reds. In launching the attack, the Peking Premier hopes to bring down several birds with one stone — pleasing the Kremlin chieftains, confusing the Arab countries, and disintegrating the West. However, the free world is well aware of the various intrigues of the Communists, and so his utterance can hardly have any effect except to deceive the Chinese people on the mainland. But the latter are suffering terribly from poverty and semi-starvation; so they care little

about developments in such a remote place as the Middle East.

5. The speech of the Red Chinese Premier reiterated the vain and veiled threat of "liberating Taiwan" by peaceful means. The Nationalist Government is thoroughly opposed to Communism, and all the leaders in Taiwan are firmly determined to recover the mainland of China as soon as possible. Under such circumstances, how can the Chinese Reds hope to attain their goal? In the past they have boasted that they would seize Formosa by force. Finding that impossible, they have changed their propaganda to "peaceful liberation." However, Free China has signed a treaty with Uncle Sam; and if the Communists should venture to launch an offensive against President Chiang Kai-shek, they would at once encounter the powerful counter-attack of the American Navy on the Pacific as well as the retaliation of the Nationalist forces. For this reason the Chinese Reds have tried to spread rumors of peace recently, but these have also failed to achieve any result. Nevertheless, the Peking Premier still attempted to cheat the delegates at the People's Political Consultative Conference with this trite phrase of "liberation of Taiwan by peaceful means."

All in all, the entire report presented by Chou En-lai appears to be a mere repetition of the boastful propaganda of the Peking regime. However, from it we can readily perceive the general propensity of the Chinese Reds concerning their foreign policy. Communist China will always "lean to one side," the sinister or left side of Soviet Russia. She appears to admire Moscow with profound reverence and will always follow the footsteps of the Kremlin chieftains.

Simultaneously, it is quite apparent that the situation behind the bamboo curtain is by no means tranquil and satisfactory and it may well signify the beginning of the end of the Mao Tse-tung Dynasty on the mainland of China.

3. A Conducted Tour of Red China

REPETITION does not make the heart grown any fonder, and the latest rose-colored article about Red China is as disappointing and depressing as its predecessors.

This one, written by a Look correspondent after a few days spent on the mainland in defiance of the State Department ban, repeats most of the fantasies of earlier wide-eyed visitors.

He asserts that the Communist regime has widespread popular support, and that it cannot be overthrown except by a major war because it rode to power on the crest of a mass revolutionary movement.

We might ask how a stranger, paying a brief visit to a vast alien land, was able to probe the minds of the people sufficiently to reach this important conclusion — that the regime enjoys popular support. Even if the Look reporter had been able to go all over the country, which he did not do, and even if every Chinese he met had been able to speak English, which obviously they were not, how could he have imagined that, in a country under totalitarian domination, the people he spoke to would have dared say what lay in their hearts?

Last summer visitors to the satellites were confidently announcing that the people there were more content than they had ever been under Red rule.

Then came the events in Poland and Hungary.

As to the allegation that the Communists came to power on the crest of a mass revolutionary movement, this is nonsense. There are so many people — not, of course, the Look reporter — who were living in China at the time that this piece of historical distortion scarcely seems to merit refutation.

Unfortunately, however, the article will be read by great numbers of people who do not know what happened, and they will accept these statements as having been made by an "expert."

The Look correspondent also says that "the opposition has been liquidated or won over."

This statement is partly correct. Great numbers of people have been liquidated. No one knows the exact number, but even conservative estimates put it at more than the population of many of the smaller countries of Europe.

Not unnaturally, as a result of the drastic methods used to dispose of so-called "reactionary and counter-revolutionary" elements, open opposition to the government has vanished.

This disappearance of opposition elements has also been observed in all other Communist-dominated countries.

Events in the European satellites, however, have conclusively disproved the illusion that disappearance means that they have been won over, and that they support the government.

There can be no doubt whatever that the same holds true for Red China.

The people are quiet. Many of them may be resigned to their fate. After all, what reason is there for them to think there is any use in hoping for freedom?

But this outward apathy, under which all passions are carefully concealed, must not be taken to mean acceptance of slavery and the renunciation of aspirations for liberty and independence.

That lesson the world was taught in Hungary.

Finally, we may mention the assertion that "living standards, though still low, are rising."

This clashes sharply with the reports brought out from Red China by people who have lived all their lives in the country.

The Look statement, it is to be assumed, is based on reliable information obtained from the Peking government.

Hong Kong Standard

4. "Let All Flowers Bloom"

HONG KONG — Pointing out that Peking's policy of permitting "all flowers to bloom together" refers only to those flowers which in Communist eyes are the right kind of flowers, the Hong Kong Standard, a Chinese owned daily in the English language says:

"Less than a year has elapsed since Mao Tse-tung made his announcement concerning a new policy of intellectual freedom in Communist China, but already Peking is taking pains to explain to its subjects that the much-quoted saying, "Let all flowers bloom together, let diverse schools of thought contend," does not mean what it appears to mean — and Peking at first said it meant.

It will be recalled that for several years a constant assault was made on the independence of intellectuals on the mainland, culminating in the greatly-publicized purge of Hu Feng.

The Standard says that, in December 1955, a new milder attitude towards intellectuals became apparent. Peking decided that it was necessary to coax more support out of them.

A conference early in 1956 studied the problems of intellectuals and Premier Chou En-lai declared that more attention must be paid to them.

On May 2, 1956 Mao made his now-famous announcement before a closed session of the Supreme State Council and on May 26 Lu Ting-yi made a public speech on the theme, "Let all flowers bloom together, let diverse schools of thought contend."

The official reason for easing the restriction on the freedom of expression according to the paper, was that it was necessary to remedy the prevailing intellectual stagnation in order that "China may shed its backwardness and draw abreast with the international levels in the scientific and cultural fields."

A report to the National People's Congress in June said that "a very large portion" of the country's higher intellectuals" had grown up in "the old society" and were reluctant to work for the nation. It said, "They have political anxieties, fear that changes will be levelled against them, are afraid of committing political errors and of criticisms and being hit."

Official quarters continued to give the green light to free discussions in the ensuing period. It was said, "It is extremely clear that there is no ground for idealism to contend with materialism in this connection. What should be criticized must be criticized. However, if idealistic thoughts should emerge in the course of adopting the line of letting all schools contend to air views, what then should be done? We are of the opinion that this is of no consequence."

Or again, "We shall squash opposing schools of thought by means of free discussions. We are out to get rid of pernicious thoughts, not the persons imbued with these thoughts. The latter have their freedom of existence and freedom of discussion, provided they are not involved in reactionary political activities". And "we need not be afraid of criticism. It takes controversies to deduce truth."

The Standard points out that this stout-hearted willingness to face criticism has, however, not lasted long. The intellectuals of the mainland, particularly students, took the official offer too literally for Peking's liking.

Students were taken to task for over-indulgence in political discussions, especially regarding developments in the East European satellites. Despite official distortions of the events in Hungary, the brutal Soviet intervention brought unfavorable reaction.

The Standard then quotes official press reports who spoke of the "great concern" shown by students over the "series of events that have taken place recently in the international Communist movement." The main centers of this "spirited" discussion were Peking and Tsinghua universities, where many students were said to be suffering from "unhealthy ideological problems."

As a result of these "unhealthy ideological problems," a four-day student conference was called in Peking in January this year to consider, as the Peking People's Daily put it, the "complexion of political thought of students in institutions of higher learning."

One of the findings of the conference was that many of the students did not fully appreciate the recent events in the East European satellites and that some others had "failed to know friend from foe."

These irregularities in thought arose, among other ways, from the "one-sided publicity concerning individuality and liberalism" that certain papers have supported, the conference stated.

As a consequence of these developments, Peking has issued fresh interpretative statements regarding the new policy in order to "get things back on the right track."

This move was foreshadowed last year, says the Standard, when China Youth said, "On questions of living habits and extra-curricular activities, there may be a little relaxation of control, but in matters involving ideological principles the grip may be tightened."

Early this year Kuo Mo-jo, in a special article, took pains to stress that for "freedom of writing and discussion the prior condition is that it serves the people. It does not mean licence subject to no limit. It does not mean freedom to write or say things directed against our revolution..... People know what they want and what they do not want and the state has its laws. These things will act as 'disinfectants'."

And last week Mao Tun (Communist Chinese Minister of Culture Shen Yen-ping) launched an attack on "waver writers" who were guilty of "rightist thinking."

In conclusion the Standard says, "Peking still officially clings to the "let all flowers bloom together, let diverse schools of thought contend" policy.

Recently Peking utterances, however, have clarified this much-misunderstood slogan.

All flowers will be permitted to bloom together, provided they are the right kind of Marxist flowers. Diverse schools of thought will be permitted to contend, but they must not be schools of thought which are not approved by Peking."

5. Communist Liberation of The Chinese Theater

By O. M. Green

THE efforts of the Chinese Communist authorities to popularize classical operas and dramas by revamping them on sound Communist principles have met with little public approval. This refusal of the people to enjoy what is supposed to be good for them has occupied much space recently in the Chinese press and was the chief subject of discussion at the recent conference in Peking of the Unions of Chinese Stage Artists and Musicians, which was attended by actors, directors and musicians from all over the country.

There is, of course, much in the old operas (the word may also cover plays, since singing is almost always a feature of a Chinese play) which is abhorrent to Communist ideas. The hero may be an emperor's son; rich merchants are accepted as a normal part of society; filial loyalty is extolled as the highest virtue instead of loyalty to the State, and the whole atmosphere is bourgeois and feudalistic.

Since 1950 many once beloved operas have been banned and over a thousand rewritten. The hero is now usually a leader of the Youth League or Stakhanovite model worker; the villain is a reactionary or a capitalist. One cultural reformer, writing the People's Daily even urges "the abandonment of the old classical costumes obligatory for all opera singers," and the substitution of "the Lenin suit, the cadre uniform, worn by most Chinese today."

The result has been box-office flops and suggests that reformed opera means empty theaters. The People's Daily complains agrily that "the worst passages are picked out from the reformed operas to prove that the reform has done no good." Since actors began to protest early last year against the "bureaucratic shackles imposed on the stage," a few of the old favorites have been allowed back, but bowdlerized to such a degree that they have excited ridicule.

* * *

Chinese opera and drama has a very old and honorable history since the T'ang Emperor Yuen Tsung in 720 A.D. first transformed the dances and pantomime, already thousands of years old, into a play with a definite story and characters. The Mongol dynasty (13th and 14th centuries) was the great age of play-writing, comparable to the age of Shakespeare and Marlowe. It produced the great tragedy. The Little Orphan of the House of Tchao, about the adventures of an heir to the throne, which was translated into French by a Jesuit priest in 1735 and performed in Europe; and The Story of the Lute, regarded as the masterpiece of the Chinese drama.

Despite Communist condemnation of the old plays as reactionary, the characters are taken not only from imperial courts but from all classes of society. In that charming comedy Lady Precious Stream, which ran for many months in London a few years ago, and was performed in 14 different languages, the hero was a gardener with whom Lady Precious Stream fell in love and ran away. The songs are also written in a refined poetic style and express maxims of wisdom and virtue.

At the conference of actors and musicians mentioned above, Mr. Chou Yang, Vice-Minister of Culture, justified China's new opera as "a recent form of stage art. . . . differing from traditional opera though inheriting some of its methods and sometimes including dancing. . .it should be confirmed as a new genre of creative art." Mr. Chou claimed that some of the new operas, such as The White-Haired Girl and Song of the Grasslands were very popular — as they were — though possibly more for the adventures they portrayed than for the Communist moral.

But in the main, the Chinese people evidently feel that they get enough propaganda from the ceaseless Peking broadcasts and the indoctrination lectures without having it rammed down their throats in the theater.

Not long ago the People's Daily was lamenting that when Communist films are shown cinemas are barely 10 percent full, whereas the British film Great Expectations (based on the Charles Dickens novel) played for weeks to crowded houses. Nowhere are the Chinese people more conservative than in their theatrical tastes.

Newsbriefs

1.—BRITAIN ENDS BAN ON EXPORTS TO NORTH KOREA

LONDON, — (UP) — The British government confirmed that it has ended the total ban on exports to North Korea but refused to disclose wheher export licences are now beieng granted to British manufacturers.

A spokesman for the Board of Trade said the 1950 order banning all exports to North Korea because of the Korean war was terminated on March 4.

A public announcement dated Feb. 25 said that effective March 4 the Board of Trade would accept applications for export licences if British firms receive any orders from North Korea.

It is through the use of export licences that Britain enforces the Western embargoes on Red China and the other Communist nations.

The Board of Trade spokesman refused to say if any applications for licences have since been received, or if any licences have been granted. This is confidential informaton, the spokesman said.

Nor was there any information avaliable as to the type of exports which the government would now allow North Korea to receive.

Informed sources said, however, that North Korea would hardly be allowed to receive any product which Red China is not allowed to receive.

The sources added that there was little likelihood North Korea would have foreign exchange available to pay for substantial British shipments. They said it was far more likely that Red China would serve as purchasing agent for its tiny satellite.

Britain has been pressing for relaxation of the embargo on Red China. The British want this embargo made to conform with the separate embargo on shipments to Russia and the Eastern European satellites so that British exporters can sell a wide range of non-military goods to Peking.

Prime Minister Harold Macmillan put this plea to President Eisenhower at Bermuda but there is no indication that American opposition to the idea has lessened.

For a year Britain has allowed certain shipments to Red China under what it calls an "exceptions procedure." The Western allies have been kept informed of this procedures application. The only specific admission by the government as to what sort of exceptions are allowed has been the disclosure of farm tractor exports.

2.—COMMUNIST CHINA'S FIVE-YEAR PLAN CALLED A FAILURE

Communist China is trying to do too much in too short a time, a West German journalist said as he emerged from a two month tour of the mainland.

He said that the first five-year plan was beyond the means of Peking. "They have taken more than they are able to digest," he said.

The newsman, Mr. Alfred Lueckenhaus had gone to Red China in order to see for himself and get an idea of reconstruction in the country. He specializes in finance and economics.

He found difficulty in getting answers to questions he put to the people there, so had to do a lot of observing of his own, he said.

He learned for instance, he said, that last year the production of consumer goods could not keep up in relation to the wage

increase. Most of the earnings went into food, he said.

Having visited the mainland before between the years 1941-46, he was able to come to the conclusion that the seven years of Communism have not changed the people.

He said this was because the "people there are too intelligent and pleasant."

He travelled on his own expense because he did not want to be a guest of the government. He was met with courtesy everywhere, he said.

He said that he noticed improvement in the roads and drainage, and preservation of historical places.

He said, in summing up, that he felt such a planned economy as China is undergoing could not succeed.

Hong Kong Standard

3.—UNITED STATES PINS HOPES ON FUTURE WORLD ROLE OF JAPAN

WASHINGTON, The Assistant Secretary of State for Far Eastern Affairs, Mr. Walter S. Robertson, in recent testimony before the House Appropriations Committee, emphasised the importance the U.S. attached to Japan's world role and Japanese-American relations.

Mr. Robertson said: "There is competition for prestige in Asia between Communist China on the one hand and the free nations on the other.

"Japan is short on resources and needs our help and trade, but continued efforts will be required not only to help advance Japan's position vis-a-vis Communist China, but also to maintain the present good relations existing between the United States and its worthy trans-Pacific partner, Japan."

Reds' Military Build-up

Mr. Robertson also said the recent Russian "peace offensive" in the Far East had "been belied" by the continuous build-up of military power throughout the Communist-held area in the Far East.

"Disregarding the armistice, the Communists have imported into North Korea some 750 aircraft, including jet bombers. They still have 700,000 troops in North Korea, including Communist Chinese forces.

"Similarly, the Communists have directly violated the Geneva accords by a large build-up of Communist North Vietnamese forces.

"Refusing to renounce the use of force in the Taiwan area, the Chinese Communists continue to develop military airfields, railways, highways, and amphibious capabilities along coastal areas of East and South China with the stated intention of capturing Taiwan." — United Press.

Laos Danger

WASHINGTON, Mr. John Foster Dulles, the Secretary of State, said in a recent statement that the terms of a possible agreement unifying the Indochina State of Laos, by bringing in the two Pathet Laos provinces, "could bring about certain Communist penetration into the government."

"But that is still in the area of speculation at the present time," he added in testimony, given at a private meeting of a House of Representatives' appropriations sub-committee.

Mr. Dulles also said there had been a retrogression of Soviet penetration in the Far East.

"That is notably the case with respect to Burma, where the nature of Communism — in that case Chinese Communism — is, I think, more perceived and more feared than was the case a year or more ago." — Reuter.

4.—REFUGEES FROM SHANGHAI AND TIENTSIN ARRIVE IN HONG KONG

Seventy-three refugees arrived in Hong Kong from Tientsin and Shanghai on board China Navigation Company's vessel, Hunan. Among them were a Pole, a Spaniard, two Chinese, two Pakistanis, four stateless persons and 63 Russians.

The two Pakistanis had been deported from Tientsin by the Communists. They had been managing properties left behind by Europeans who had been expelled previously.

They are Messrs. Mohammed Amin and Mohammed Din. They kept up houses for former British, German, Italian, Swiss and American owners in Tientsin.

They said they were detained for interrogation for 23 hours last April 2. They were charged with trying to overthrow the government, among other things.

Advised of their expulsion on March 4, they got a ten-day extension to prepare for the trip here.

A former trader in China, John Stephen Tsao said the Communist Chinese were using a sterilization medicine in their current birth-control drive.

He said the drive itself had been carried on now for two months.

Of his own affairs, he said he ran a small porcelain manufactory in his home after the business failed. A shortage of materials finally caused the porcelain business to fail too, and he came on here.

His wife, Mrs. Agnes Bajon, of Spanish extraction, arrived with him yesterday. Formerly with Mollers in Shanghai, she has been transferred to the Hong Kong office.

A hefty Russian confectioner in his seventies, who spent 36 of his 53 years in Hankow, were among those disembarking.

He is Mr. Trifan Bomko, who said he had lost money on his business for the last six years. He finally paid off his twelve employees and pulled out.

He and Mrs. Bomko will go to London under IRO auspices to live with a sister.

A businessman — turned — priest of St. Uspensky Orthodox Church in Harbin was another refugee.

The Rev. Nicholai Deputatoff, for 15 years an expediter with the International Harvester Co. who became a priest in 1941, said his congregations had dropped to about fifteen people when he left. They numbered about 100 before all the Russians began evacuating as refugees.

Prior to his eight years at St. Uspensky, he had a similar period at Kazanskaya Church in a community very near Harbin.

He said ten of the earlier twenty Orthodox churches in Harbin were still open.

He said he was never in prison or under house arrest nor was he very much interfered with by the authorities in the actual work of the church.

Hong Kong Standard

5. NEW TRADE AGREEMENT RED CHINA, RUSSIA

MOSCOW, — (Reuter) — The Soviet Union and Communist China signed a protocol on trade exchanges for the current year, the Soviet news agency Tass, said.

The agreement which was concluded and signed in Moscow following successful negotiations provides for the exchange of a large number of commodities.

Under the agreement the Soviet is to supply machine and press tools, oil drilling and coal mining equipment, materials and equipment for geological research, electrical equipment, excavators, instruments, oil and petroleum products, rolled steel and non-ferrous metals, chemicals, medical instruments, drugs and medicines and many other items, Tass said.

Red China is to supply, in exchange, wolfram, mercury, molybdenum, tin, refined non-ferrous metals, cement, sulphur, chemicals, wool, raw silks, wool and silk fabrics, bristle, soya beans, rice, tea, tobacco, citrus fruit, crafts and arts produce and other goods.

The protocol was signed by the Soviet Minister for Foreign Trade, O.G. Kabanov, and by the head of the Red Chinese trade delegation to the Soviet Union, Deputy Minister for Foreign Trade Lee Che-jen.

6. APPEAL IS MADE FOR ADMITTANCE OF MORE HONG KONG REFUGEES TO THE U.S.

HONG KONG — Mr. Robert Der, Chairman of the Kowloon Chamber of Commerce, asked a visiting American trade mission to urge their Government to admit more Chinese refugees from Hong Kong, to the United States to give them a chance to start a new life, to supply America with useful labor and to ease Hong Kong's food and housing burden.

"It is regrettable that only several thousand Chinese refugees were admitted to the United States under the Refugee Relief Act," he added in a speech at a dinner party in honor of the mission.

Mr. Der also said that in recent years Hong Kong products had gained the confidence and satisfacttion of American consumers in view of their high quality and low price. More purchases of Hong Kong goods would also help to reduce the cost of living in America, he added.

Replying, Mr. Charles F. Boehm, leader of the mission, said he and his colleagues had come to promote trade in both directions, and in their short stay here they had gained a clear picture about Hong Kong in relation to practical prospects and potentialities in trade with the United States.

He promised to introduce more Hong Kong products to the United States and added that he would talk and write more about Hong Kong when he returned home so that the volume of trade between the Colony and the United States might further be increased.

Trade With U. S.

"Geographically speaking, Hong Kong is only a small city with an area of 391 square miles which is merely several times the area of the Ford Motor Factory. But, with the unsettled economic and political conditions in surrounding territories in the Far East, the most spectacular expansion came between 1946 and 1950. The number of registered factories has risen to 3,300. This is quite near the total of factories existing in the States of Iowa and Maryland. The approximation of the present population of Hong Kong is reported to be 2,500,000 of which a quarter (exceeding 600,000) has fled from the China mainland, including thousands of skilled workers. The excess of local manpower has led us to the question whether the US would be in need of such refugee workers to make up its shortage of manpower. We are very glad to offer a helping hand if the answer is in the affirmative. It is regrettable that only several thousand Chinese refugees were admitted to the United States under the Refugee Relief Act. We are confident that the burden of food and housing being imposed on Hong Kong will be relieved in case more Chinese refugees may have a chance to earn their living in the New World.

7. CAMPAIGN BEING WAGED TO COUNTERACT COMMUNIST INFLUENCE ON OVERSEAS CHINESE

WASHINGTON, The United States Information Agency is making a great effort to persuade overseas Chinese living in South-east Asia to adhere to Taiwan rather than Communist China, according to Congressional testimony released for publication.

Mr. George M. Hellyer, Assistant Director, Far East Area, told the House of Representatives Appropriations Sub-Committee that Communist China was "hovering like a great bird of prey over the minds and actions of Asians in the Far East. The leaders of Communist China are Asians. They know how to appeal to Asians and this has vastly complicated our task."

Mr. Hellyer said Communist China had increased the flow of books through Hong Kong to South-east Asia from 10,000,000 copies in 1955 to 24,000,000 in 1956.

"Radio Peking now operates on every wave-length in 13 Asian languages and English. It has increased its broadcast hours from 136 hours in 1955 to 216 hours in 1956 and is still increasing.

"By every type of distortion, by the spending of extraordinary amounts of money and propaganda, they are sparing absolutely no effort and having no regard whatever for their own tax-payers — having to answer to nobody — to distort the minds of Asians toward their former colonial masters and in this way have had a certain amount of success."

Communist China was making a very large bid for the 10,000,000 to 12,000,000 overseas Chinese scattered throughout Southeast Asia.

While many of these overseas Chinese were reluctant to adopted Communism as such, "they themselves are foreigners in the countries in which they live and as such they are not allowed in many cases to mingle with the population of those countries.

"They are almost driven to adhere to something on the outside, which is one of the reasons for the very great effort we are putting into spreading the story of Taiwan's success as an alternative to China for them to hang their hats on." — Reuter.

8. BRITISH ANALYSIS SHOWS THAT RED CHINA'S ECONOMY IS STRAINED

SAIGON, — (UP) — Communist China's economy "is now under severe strain" in this final year of Peking's current five-year plan, the British Embassy in South Vietnam says.

In a news commentary the British Embassy said Chinese planners have been troubled with "first the shortage of raw materials and second growing inflation."

The British analysis said Red China is short of goods because it is exporting so much to Russia and to Asian and Middle Eastern nations receiving Communist aid.

"The lesson from China," the British commentary said, "is not that there is any defect in planning itself. It is that planning which is associated with the Communist system and the Communist international crnusade is a distorted form which defeats itself."

The British report said Chinese goods are going to Russia "not only as payment for equipment but Russia is pressing China for repayment of huge military loans given during the Korean war."

Here are highlights of the British Embassy's comment on Communist China's economy.

9. U.S. GOVERNMENT IS STILL OPPOSED TO ENTRY OF RED CHINA IN THE U.N.

The United States would exercise its veto power if necessary in order to bar Communist China from the United Nations, said Mr. Manfred Gottfried, chief of correspondents of Time-Life.

He said that American public opinion was against the Peking regime. "The people have not forgotten what the Communists did in Korea," he said. He said however it did not mean that by not recognizing Red China, the free world should ignore its existence.

Mr. Gottfried said that the recent "peace offensive" by the Chinese Reds did not serve in any way to weaken the free world's stand against them.

Asked about his feeling concerning the ban on the entry of American newsmen into Red China, Mr. Gottfried replied that it was a "bad mistake" on the part of the State Department.

The State Department's reason for imposing the ban was "not sufficient," he said. He felt however that this ban would be relaxed in the near future because of the strong press opposition.

Talking of Hong Kong, he said that the political situation here was important in the eyes of the world. He further said that any untoward action against the Colony by the Reds would only strengthen the alliance between Britain and the U.S.

Turning to Taiwan which he will visit as from Wednesday in the course of his world tour, he said that the Nationalists were incapable of launching an attack on the mainland. The present situation between the two governments could not last long and would unavoidably come to a head, he concluded.

Hong Kong Standard

Book Review

ST. PAUL THE MISSIONARY

By Justo Pérez de Urbel, O.S.B.

Translated by Paul Barrett, O.F.M. Cap. 416 pp. Newman Press List price US $5.00.

A Maryknoll Book Club Selection

A new biography of St. Paul which gives full emphasis to the missionary character of his career. The author is a Spanish Benedictine priest and a recognized authority on the Apostle to the Gentiles. In the beginning, we see Paul as a youthful rabbinical student from Tarsus bitterly persecuting the first Christians at Jerusalem. We go with him along the Damascus road, where a sudden, blinding vision converts him to Christ. And we follow him up and down the highways of the ancient world as he baptizes and exhorts men to the new Faith. When death comes to Paul outside the walls of Rome, we see him meet it fearlessly like "an old campaigner and veteran athlete of Christ."

In beautifully modulated prose (which has been well translated into English), Pérez de Urbel brings to life the complex personality of the saint. He pays due tribute to Paul as theologian, pastor of souls and writer of the immortal Epistles. But his main emphasis is on St. Paul the missionary. For Paul was the first Church leader to proclaim that "Christ died for all," that is, for Gentiles and Jews alike, for rich and poor, for men of every race and creed. Largely because of him the Church began as an institution of the wide horizons embracing people everywhere.

KIRCHENGESCHICHTEN —

par Dr. Konrad Algermissen, 578 pp. Verlag Joseph Giesel.

Cartomé : 24,80 marks allmands.

Algermissen est un auteur extrêmement fécond, qui sait toujours découvrir les sujets intéressant ses lecteurs et les traiter d'une manière qui attire l'attention du public. C'est pourquoi ses ouvrages sont de suite épuisés et de nouvelles éditions deviennent nécessaires.

Dans cette Histoire de l'Eglise, il raconte les événements et en tire les conclusions de manière absolument neuve. Outre la division en trois périodes et en chapîtres, le livre est divisé en 500 parties dont le titre est rédigé sous une forme interrogative. Ainsi, l'attention du lecteur est-elle de suite attirée sur l'importance et la signification historique et culturelle des grands événements.

Les réalités historiques gagnent beaucoup en vie et clarté grâce à des citations et à l'exploitation de riches sources contemporaines d'information. Les auteurs des premiers siècles nous racontent eux-mêmes la vie sociale et l'activité de l'Eglise primitive les détails des actes des martyrs, leurs intérrogatoires, leurs réponses, le développement des persécutions. Sur la franc-maçonnerie, cet ennemi-né de la religion et de l'Eglise, nous apprenons non seulement ses origines, son histoire, son influence, mais l'auteur nous donne encore une description détaillée des rites, de la cérémonie de réception dans les loges, etc.....

Cette Histoire de l'Eglise se lit comme un roman. Cependant, Algermissen reste fidèle aux exigences d'une critique scientifique très sévère et offre à ses lecteurs des conclusions philosophiques et pratiques. Une traduction en chinois de cet ouvrage serait des plus utiles, en particulier à nos catéchistes, qui y trouveraient réponse au questions que posent si fréquemment les gens influencés par la propagande et l'enseignement protestants. Pour les prêtres, les religieuses et les professeurs, ce serait aussi un manuel de première valeur : bref, clair, scientifique et plein d'intérêt.

THE CATHOLIC VIEWPOINT ON RACE RELATIONS

By John LaFarge S.J. 190 pp. Hanover House. US $2.95.

This welcome book, first in the new Catholic Viewpoint Series, treats in Fr. LaFarge's usual masterful manner one of the most crucial issues for contemporary Americans: relations between negroes and whites in this country. It also provides an excellent statement of the Church's principles on race relations among men around

the world. Readers will be especially interested in the review of Catholic performance in this controversial field and the author's practical suggestions for individual action in combating race prejudice. Here is a stimulating volume, of lasting value to us all.

VOM WAHREN MENSCHENBILD.

par Odo Casel 192 pp. Verlag Friedrich Pustet.

Cartonné : 5,90 marks allemands.

"Qu'est-ce que l'homme ?" Voilà une question à l'ordre du jour. Plus la psychologie et la science médicale pénètrent les profondeurs de la nature, plus l'homme s'expose au danger de se perdre dans la contemplation des détails et de ne plus considérer en lui-même que la nature. Le catéchisme lui-même peut aussi faire fausse route en traitant l'homme presque exclusivement dans le cadre du but individuel du salut de l'âme.

Casel donne au lecteur une image exacte de l'homme : tout d'abord, dans l'histoire de la Création, l'homme est fait à l'image de Dieu ; puis, dans l'histoire de l'Incarnation et de la Rédemption, le dogme du Corps Mystique du Christ éclaire l'être et la fin dernière de l'homme, totale et surnaturelle. Devenir un autre Christ, un membre vivant du Corps Mystique, le plus semblable possible au Christ qui est la Tête : tel est l'idéal du chrétien, l'idée de base du livre de Casel. Il brise avec la conception individualiste de l'homme ; il ne se contente pas, d'autre part, d'une vue collective de la vie en société ; il regarde l'homme comme Dieu lui-même le voit dans son essence infinie : dans le miroir de l'Incarnation et de la Rédemption.

Cet ouvrage résume trois retraites données en 1945, 1946 et 1947 à Herstelle durant le Carême. L'abbesse du Monastère Bénédictin de cette ville prit des notes en sténotypie pendant les sermons et rendit ainsi possible au grand public l'accès aux trésors de ce livre de méditation. Casel, liturgiste très connu, nous y donne aussi ses vues sur le véritable esprit bénédictin dans le cadre de l'Ecriture et de la Liturgie. Après avoir conduit son lecteur dans les profondeurs du mystère avec simplicité, il lui montre quelles conséquences il doit tirer pour sa propre vie de la Parole de Dieu. Le livre est spécialement utile comme livre de méditation pour les retraites annuelles et fournit des matériaux abondants pour des conférences de Carême.

DIE KUNST DES HERZENSGEBETES

par Alfons Hiemer S.J. 86 pp. Friedrich Pustet.

Prix : 2,50 marks allemandes.

Le Père Hiemer commence son livre par cette remarque : il est étonnant que les auteurs spirituels nous parlent presque exclusivement de l'enseignement du "Notre Père" par Notre-Seigneur. C'est une prière sublime, certes, mais une prière vocale. Or, Notre-Seigneur nous a donné beaucoup plus d'instructions et d'exemples au sujet de la prière mentale qu'au sujet de la prière vocale, en particulier dans sa Prière Sacerdotale au Cénacle et dans sa prière de l'Agonie à Gethsémani.

Or, l'auteur montre que la prière mentale est indispensable à toute âme chrétienne : avant la confession, la contrition doit venir de l'intérieur du coeur ; après la communion, dans cette intime union avec Jésus, l'homme doit s'efforcer de s'entretenir le plus intimement possible avec l'Hôte divin. Ainsi, avec Saint Ignace, Sainte Thérèse d'Avila, Sainte Thérèse de Lisieux et beaucoup d'exemples pris dans la Sainte Ecriture, le livre explique au lecteur que, sans prière mentale, la vie spirituelle est impossible.

On peut en particulier apprendre facilement aux enfants à parler ainsi familièrement avec Jésus, Marie, Joseph, leur ange gardien. Leur coeur est sensible, craintif, impulsif. Sans peine, ils utilisent la prière mentale. Mais ne sommes-nous pas tous enfants devant Dieu, comme nous l'enseigne la spiritualité de la petite Thérèse ?

L'auteur choisit beaucoup d'exemples captivants dans la vie des Saints et, parfois, prie lui-même avec son lecteur. Son langage est simple, dynamique. A peine a-t-on commencé la lecture de son livre qu'on se trouve déjà rendu à la fin, mais avec une expérience spirituelle très suggestive et très utile : ceux qui se plaignent de "ne pas pouvoir méditer" doivent tous étudier cet ouvrage.

Mission Chronicle

CHINA

POLISH PRIESTS RELEASED FROM MANCHURIA BY REDS PRAISE CHINESE CATHOLICS

HONG KONG, — Despite years of persecution, Manchuria's Catholics still have a strong faith, according to two Polish priests recently arrived here from Harbin.

Father Alexander Eyssymontt, 74-year-old secular priest, and Conventual Father Gratian Kolodziechik praised the 10,000 Catholics in Harbin, most of whom have resisted communist pressure to make them join the "progressive Catholic church."

These priests were in charge of St. Stanislaus Church for Polish nationals in Harbin, the capital of Sungkiang province, Manchuria. Although the communist government never arrested them, the priests were never allowed to leave the city.

Fathers Eyssymontt and Kolodziechik brought news of two Korean priests who are still in a communist prison in Harbin. They are Father Joseph Kim and Father Yen.

Father Kim has been sentenced to 15 years imprisonment and will not be released until 1966. Father Yen is scheduled to be released in 1959.

The recent arrivals here said that they had refused to cooperate with the "progressive church." Because of their refusal, the government had forbidden Chinese to attend services in St. Stanislaus, although the church was allowed to remain open.

Despite police harassment, the Polish priests said as many as 1,000 Chinese Catholics would attend Mass on Sundays and feast days, rather than attend one of the "progressive" churches.

As far as Fathers Eyssymontt and Kolodziechik could ascertain, the government had not interfered with matters of faith or doctrine in the "progressive" Catholic church," but they had assumed complete administrative authority as far as ecclesiastical appointments, tithes, or scheduling of services were concerned.

The Polish priests reported that Fathers Kim and Yen are in good health and are allowed to receive food and clothing once a month. Father Yen was arrested in 1954 on the Foast of the Assumption after he publicly retracted a previous statement in which he declared his support of the "progressive church."

Chinese in the Harbin area of Manchuria are suffering great hardship because of food and fuel shortages, the Polish priests said.

Although crops in the area have been good, the people suspect the government of shipping everything to Russia.

Father Eyssymontt said he now hopes he can go to Australia. Father Kolodziechik plans to go to Brazil.

CHINESE PRIEST DIES AFTER FOUR YEARS IN RED CHINESE PRISON

HONG KONG — Another Chinese priest has died as a result of ill treatment suffered in a Chinese communist prison, according to reports received here.

Father Francis Xavier Wang, S.J., died in a Shinghai hospital (on March 14), several weeks after being released from a four-year imprisonment. At the same time, it was reported that Father Luke Lu, a diocesan priest from Kaying, had been freed after serving a five-year term in a Canton prison.

Father Wang, 37, was placed under house arrest with several other Jesuits on June 15, 1953. He disappeared a few days later. Late in February, the Chinese government announced it was releasing him from prison.

When the young Jesuit rejoined his confreres he was near death and it was apparent that he had been released to prevent embarrassing the government.

Father Wang was born February 14, 1920. He entered the Society of Jesus in 1939. His novitiate and philosophy studies were completed in Hopei. He entered the Jesuit theological college in Shanghai where he was ordained in June, 1952.

EASTER SUNDAY SEES 3,200 NEW CATHOLICS ADDED TO HONG KONG'S LONG LIST OF CHINESE CONVERTS

HONG KONG — The baptisms of 3,200 Chinese converts here on Easter continue the greatest city-wide convert movement in the Church today.

This figure represents the number of converts who were received into the Church during the Holy Week in eighteen parishes and centers in Hong Kong. Other churches and chapels in Hong Kong and the New Territories have deferred their baptisms until Pentecost.

Last year during Holy Week baptisms in parishes and centers in Hong Kong numbered 1,724 and during the entire year 18,172 people were received into the Church.

In the past ten years, 94,000 converts have been baptized here while the Catholic population of Hong Kong has grown from 10,000 to 104,000.

Another 4,000 catechumens are preparing for Baptism.

The reasons attributed for the spectacular growth of the Church here are the terrific influx of refugees from the Chinese mainland, the break with the pagan religious traditions of China, and the aid given the refugees by Catholic Relief Services — National Catholic Welfare Conference. CRS-NCWC aid, given irrespective of religious affiliation, has greatly impressed Chinese pagans.

Referring to Catholic life in Hong Kong, His Eminence Francis Cardinal Spellman, Archbishop of New York, once said: "It is a lighthouse of truth in the gathering darkness which surrounds us."

It has been estimated that about 700,000 refugees have swarmed into the tiny, twelve square miles of Hong Kong in recent years. On the basis of existing housing facilities, experts have calculated that the colony has accommodations for 1,200,000 people. With the refugees, however, the population is closer to 2,500,000.

CEYLON

CEYLON'S RULING PARTY CALLS FOR TAX ON CHURCH INCOME IN PROPOSED NEW LEGISLATION

COLOMBO, Ceylon, — Income from Church properties in Ceylon is to be taxed under a new law proposed by the ruling People's United Front Party.

The proposed legislation is now being studied by Finance Minister Stanley de Zoysa. It is in the form of an amendment to Ceylon's income tax laws, which up to now have exempted Church funds from taxation.

The proposal calls for taxing the income of all religious and charitable groups. It exempts, however, the income from properties belonging to Buddhist groups, the country's dominant religion.

According to Catholic sources here, Buddhist landed property alone amounts to more than 375,000 acres. Catholic land holdings total only 1,500 acres.

Catholic spokesmen here have pointed out that a tax on the income from these properties would effectively stop the charitable activities of the Church in Ceylon. This, they added, is grossly unfair treatment to a religious body whose services to the country in the country in the educational, social and medical fields have been praised by many.

The preparation of the bill was preceded by numerous stories in Buddhist papers about the "fabulous funds" possessed by the Church in this country. Catholic authorities sought to disprove this impression

by presenting the facts of the situation. The Archdiocese of Colombo gave out a listing of its entire financial resources.

Meanwhile, the Church in Ceylon is running into new difficulties of another sort. Minister for health Vimala Wijeywardene has put forward proposals against Catholic nurses. He proposes a ban on the appointment of new Catholic nurses in Ceylon's hospitals and termination by about 1960 of the services of all those already employed.

The proposals follow criticism by Buddhists over the appointments of Catholics as nurses in the country's hospitals. The critics allege that Catholic nurses, who include many nuns, use their position to make converts among patients. A Buddhist commission recently recommended the ousting of Catholic nurses.

INDONESIA

INDONESIA'S CATHOLIC PARTY SAYS NEW CABINET WAS FORMED IN AN UNDEMOCRATIC MANNER

JAKARTA, Indonesia — The executive committee of the Indonesian Catholic party has issued a statement in support of their three members who refused to serve on President Sukarno's new extra-parliamentary emergency cabinet.

The statement objected to the procedure used to form the cabinet saying that it conflicts with the constitution and with the tradition of parliamentary democracy.

The President, flanked by high ranking military officers, delivered a speech to political leaders here in the "Freedom Palace." At its end, each man present was given a paper. Only one question was asked: Are you willing to be a cabinet minister at the behest of your President?

According to the statement of the Catholic party, the mem were expected to make this decision although knowing nothing of the program, the composition or the general character of the cabinet.

One of the members of the newly formed Cabinet is a Catholic, but he is not a member of the Catholic party. He is Mr. Maengkom, a convert to Catholicism, who will serve as Minister of Justice.

The newly appointed Minister of Education is reportedly sympathetic to Communism. That such a man should be appointed to the education post has prompted much concern among Catholics who fear that laws may be pushed that would have an adverse effect on Catholic schools.

However, President Sukarno has shown a sympathetic attitude toward the Catholic Church, and it is hoped he will check any anti-Catholic actions by his Minister of Education.

INDIA

CARDINAL DONATES TO FUND TO AID INDIAN NEWLYWEDS

TRICHUR, India — A local association which provides financial aid to young couples about to marry has received a donation from His Eminence Eugene Cardinal Tisserant, Dean of the Sacred College of Cardinals.

The Cardinal sent a contribution of about $500 to the Marriage Aid Fund of Mala with a message expressing the hope that newlyweds in Mala would pray for young couples in his own See of Porto and Santa Rufina.

The society which distributes the funds is named for Cardinal Tisserant in memory of his 1953 visit to India.

CHRISTIAN REPRESENTATION IN GOVERNMENT OF INDIA LOWERED DESPITE PROTESTS

NEW DELHI, India — India's 10,000,000-strong Christian community has been demoted in its representation in the executive arm of the Indian national government.

The Congress Party's newly appointed cabinet and ministry, which will run the Indian government for the next five years, contains only one Christian.

Mrs. Violet Alva, a member of the Rajya Sabha (Council of States), has been named a deputy minister, the newest and lowest rung in the ministry. Mrs. Alva's husband,

a Catholic, was elected to the Lokh Sabha (House of the People).

The new 13-member cabinet is almost exclusively Hindu. The exception is Abul Kalam Azad, a Moslem, who was reappointed minister of education.

In the former cabinet, Miss Rajkumari Amrit Kaur, who held the post of minister of health, was the only Christian in the cabinet. During her term in office, birth control became part of the official economic program for India.

Miss Kaur did not run for reelection this year and Christians expected Prime Minister Jawaharlal Nehru to choose another cabinet minister from the Christian representation, which includes two Catholics.

During the election campaigns, Catholic newspapers had referred to A.M. Thomas of Ernakulam as a possible choice for a post in the ministry. Mr. Thomas, a non-Catholic, took a prominent stand in the house last session in defending hard-pressed foreign missionaries against attacks by Hindus.

Miss Kaur's protfolio as minister of health has been downgraded from cabinet rank and assigned to one of the 12 ministers of state, who comprise the ministry. In India, all ministers, cabinet and otherwise, make up the Council of Ministers.

INDIAN BISHOP ASKS GOVERNMENT TO RESTORE CATHOLICS' GOOD NAME

LUCKNOW, India — An Indian Bishop has called for the withdrawal and cancellation of state committee reports offensive to Christianity.

Bishop Conrad de Vito, O.F.M., Cap., of Lucknow asked that the government restore the good name of Indian Catholics who have been unjustly calumniated.

The 53-year-old prelate said that Christians had the right to be protected from "disturbance" while they professed and spread their faith.

Bishop de Vito referred to the report by the Madhya Pradesh state inquiry committee which condemned Christians as a whole and made unwarranted recommendations against them.

He pointed out that the report made no distinction between conversion to Christianity and engaging in anti-Indian activities. And he pointed out that if there is any community which has given the state no trouble, it is the Christian community.

As long as such state committee reports are in circulation, said the Bishop, Christians are liable to the slur of being called bad citizens, disloyal Indians, and disorderly subjects.

In one sense, the Bishop asserted, it would not matter if the reports were not withdrawn. History attests, he said, that wherever Christianity has not had a fair deal, God Himself has ever given it new life and new strength.

The Bishop of this city on the Ganges plain commented on several subjects. He said that a suggestion of establishing a "national Christian church" showed an "unpardonable ignorance of religious matters.

"Real religion comes only from God," he emphasized. "A national church is a man-made church and is in many ways in opposition to God's laws. Such a church means refusal to obey God, and makes of religion a purely political body. A national church is a misnomer, nothing else; it amounts to irreligion."

Bishop de Vito also made it clear that Catholics would never subject themselves to the proposed civil registration of all conversions to Christianity.

The Bishops asked how a magistrate who knows little or nothing about Christianity can enquire about the spiritual reasons urging a man to become Christian.

KOREA

MARYKNOLL SISTERS IN KOREA LAUNCH PREVENTIVE MEDICINE PROGRAM IN SCHOOLS

PUSAN, Korea — Striking out in a new field of medical work for the refu-

gees of Korea, Maryknoll Sisters here have obtained permission from the Ministry of Education to inaugurate a program of preventive medicine in the nation's schools.

For more than five years, the Maryknoll Sisters' clinic has cared for thousands of the most extreme cases of poverty and disease, a work which earned for it the wartime title of "The Longest Charity Line in the World." At the time, more than 2,000 a day were treated in the clinic.

Still maintaining a high average of clinic patients — 175,000 in 1956 — the Sisters are now able to expand their work to educate school children in hygiene and the proper method for detecting and treating tuberculosis, the most prevalent disease which attacks the refugees.

Rather than having the patients attend the clinic, regular nursing care is now given in the shacks and huts which the refugees call home. Some 4,197 home visits were made in 1956.

"Most of our people live in cold tents or shacks and have a far from adequate diet," reported Sister Mary Angelica, R.N., in charge of the Clinic. "We try to supply extra food in addition to the medication. It is difficult to convince such poor people that rest is important. As soon as they feel even a little better, they want to get up from their mat and go back to work.

"Naturally, parents feel that they cannot rest when four or five cold and hungry children are standing around in the same tent.

"Korea's post-war needs and medical problems are almost as great as they were during the war years. Pusan has still many refugee families who have not been able to return to normal standards of living. We see all kinds of suffering and disease here but there is a particularly high incidence of tuberculosis in all its forms. This is caused in great part by exposure and malnutrition over many years."

The Maryknoll Sisters are also working to erect and equip a modern hospital in Pusan. Many of their cases require hospital care and this is impossible when only clinic accommodations are available.

JAPAN

PRIEST CONCLUDES 25-NATION TOUR TO STUDY MIGRATION PROBLEM FOR JAPAN'S BISHOPS

HONOLULU — A Japanese migration specialist was in Hawaii recently studying local conditions and speaking on Japan's problems in "farming out" her surplus population.

He was Father John Sasaki, the national director of Migration for the Church in Japan. Editor of that nation's oldest Catholic monthly publication, Koe, Father Sasaki was the co-founder and is now the director of "Boys Town" in Kobe, Japan.

His two-week stay in Hawaii constituted the last lap of an extensive trip which took him to twenty-five nations. Father Sasaki's longest stop in any of these countries was in Brazil, where he spent three months.

Brazil has some 400,000 Japanese immigrants, which is the largest group in any nation in the Western Hemisphere.

Besides touring countries in Latin and South America, Father Sasaki traveled in Italy, Switzerland, Germany, Holland, France, Canada and the United States.

In an interview here, most of the priest's remarks centered around Brazil and the immigration program jointly conducted by that nation and Japan since 1907.

JAPAN'S FIRST SECULAR INSTITUTE IS ESTABLISHED

NAGOYA, Japan — The first secular institute in Japan and one of the first in a mission country has been established here.

Founded by Father George Gemeinder, S.V.D., the "Secular Institute of the Catechists of Mary, Virgin and Mother," has received the approval of the Sacred Congregation for the Propagation of the Faith. Twenty-five novices have taken vows, and twenty-three others are novices and postulants.

In this, as in other secular institutes, the members will not set up any educational or charitable institution of their own, but

will work in the world and will exercise their apostolate through personal influence.

The Institute has three sections. One is for professional catechists in mission stations one is for members who will work as teachers, social workers, nurses, office workers, or in any of the professions. A third group will work as housekeepers and cooks in mission stations or other institutions.

JAPAN'S CATHOLIC BRAILLE LIBRARY NOW HAS 600 BOOKS

TOKYO, Japan — More than 600 books are now available to Japan's blind persons at the Catholic Braille Library here.

Last year the library published 170 new works, and so far this year sixty-seven books have been transcribed. With the addition of seventeen new transcribers, seventy people are now working to help the blind by making braille editions of books.

Already the Gospels have been transcribed and work on the Epistles is expected to be completed this year. The library publishes a quarterly magazine for the blind entitled, Ake-no-Hoshi (Morning Star.)

A correspondence course to teach braille transcription is sent to many volunteer workers. In 1956, some 240 persons received the course and twenty of them became regular transcribers.

INDIANA PRIEST NAMED REGIONAL VICAR IN JAPAN

KYOTO, Japan — Father Clarence J. Witte, M.M., a native of Richmond, Ind., has been named regional vicar of Maryknoll missions on Hokkaido, one of the largest islands of Japan.

The appointment was made by Father William F. Pheur, M.M., regional superior or the Maryknollers in Japan. Father Witte, who recently returned from a six-months visit to the U.S., formerly headed the Maryknoll Tokyo house and was a member of the 1956 General Chapter held at Maryknoll, near Ossining, N.Y.

VETERAN MISSIONER TO ORIENT DECORATED BY GERMAN GOVERNMENT

TOKYO, Japan — Father Alphonse Schnusenberg, Delegate General of the Franciscan Fathers in the Far East, was decorated here by the ambassador from Germany in the name of the President of the German Republic.

Father Schnusenberg was celebrating his golden jubilee as a priest on the day that Ambassador Hans Kroll, in the name of President Theodor Heuss, presented him with the Commander's Cross of the Order of Merit.

The Franciscan priest, one of the best known missioners in the Far East, was born in Germany in 1887, joined the Franciscans in 1906, and was ordained in 1913. In the next year he was sent to China and, except for a period of seven years in the United States, he has spent his entire priestly life in China and Japan.

HOSTEL FOUNDED BY MARYKNOLLER BRINGS STUDENTS TO PRIESTHOOD

KYOTO, Japan — Villa Maria, a hostel for poor students founded at Kyoto University by a Maryknoll missioner, will see its eleventh resident enter the seminary this month.

Father John C. Murrett, Maryknoller from Buffalo, N.Y., established the hostel after a fire in 1948 which destroyed a student-dormitory, left many of the students homeless. Father Murrett, a professor of English literature at the university, offered to share his small cottage with a group of students, most of whom were non-Catholics.

Word of the Buffalo priest's generosity spread rapidly. He finally was forced to erect a dormitory for thirty students, which he called Villa Maria.

Many of the student-residents came into the Church through the priest's efforts. Twelve seniors will graduate this month and Father Murrett already has received sixteen applications for their vacancies. Nine of the twelve graduates have found good positions in civil life. The three other boys will enter the seminary.

This makes a total of eleven Villa Marians who have gone on to study for the priesthood.

MALAYA

MALAYA'S ARCHBISHOP ASKS SEMINARY FUNDS IN PASTORAL

SINGAPORE — Archbishop Michael Olcomendy of Malacca-Singapore appealed to his people to aid in enlarging the archdiocesan seminary in order to accommodate the "steadily increasing" number of students.

The French-born prelate took advantage of his Easter pastoral to appeal for funds for his seminary. Noting that the Catholic population of his archbishopric now totals about 110,000, and that seminarians come from throughout Malaya and from North Borneo and Sarawak, he said a total of $75,000 will be needed.

"We are happy to state," he said, "that the number of students in our archdiocesan seminary, though not yet in proportion with the needs of this country, is steadily increasing every year. The seminary is already overcrowded and must be enlarged without delay, in order to be able to receive the young men who, we are confident, will apply to be admitted in increasing numbers in the coming years."

PAKISTAN

NUNS TEACH 'CHRISTIANITY BY EXAMPLE' IN MOSLEM-DOMINATED PAKISTAN, HOSPITAL SISTER SAYS

SAN FRANCISCO — In a country only recently emerged as an independent power, where vigorous nationalism and a strong Moslem culture go hand-in-hand, "we teach Christianity by example," a missionary Sister commented.

Gray-garbed, blue-veiled Medical Mission Sister M. Dolers, R.N., R.M. and B.S., described the work of healing and charity carried on for thirty years by her community in Holy Family Hospital, Rawalpindi, West Pakistan. Back in the United States after fifteen years in the country she saw become an independent nation ten years ago, Sister Doleres is now at the Medical Mission Sisters' postulate in nearby Mountain View.

Listening to the smiling registered nurse and midwife trace the development of Holy Family Hospital gives some idea of Pakistan before and after its partition from India.

Women doctors were few, and "purdah," the Moslem custom which forbade women from being seen by men outside their own household, prevailed when the Medical Missionary Sisters established a 60-bed hospital in Rawalpindi in 1927. First women, later men, came to the hospital and services were expanded. When Pakistan was separated from India, the Sisters were building a new hospital, later completed with aid from the Pakistan government.

Today, Holy Family is typical of a fast-developing nation. A 250-bed structure which comprises all departments found in a modern medical institution, it cares for 300 patients daily in its out-patient department. It is recognized as one of the nation's finest schools in the training of nurses, midwives and pharmacists. It has a staff that not only includes Sisters, but four Pakistan doctors (three women and one man), 14 registered Pakistani nurses and widwives, and native technicians and assistants.

"The partition made Pakistani women more aware of themselves and their place in society," Sister said. Under the urging of the All-Pakistan Women's organization, they are coming out of "purdah," more and more are coming to the Hospital, greater numbers are entering schools and going into training as nurses. Holy Family Hospital with its high standards is helping to train the much-needed nurses.

And while conversions may not be high in number, Sister said the seeds of Christianity are being sown. Primarily because of family tradition, few of the Moslem student nurses become Catholics, yet they all take a course given in moral law and keep in close contact with the Sisters after graduation.

PRIEST SQUATS ON GROUND AT CATHOLIC MARRIAGE FOLLOWING SIND CUSTOMS

BADIN, Pakistan — The marriage customs of Catholics throughout the world are as colorful and varied as the many rites found in the Church.

In Sind province in western Pakistan, for instance, all the resources of local pageantry are brought into play in connection with a marriage ceremony for Catholics which in its essentials does not differ in the slightest extent from a Catholic marriage performed in New York, London or Cairo.

The emphasis here in the attendant ceremonies is on simplicity and gaity. Everyone including the priest squats on the ground of an outdoor mandwa which does duty for the church.

The mandwa is a light structure of four poles held together with four lintels. One of these bears three crude forms of birds dabbed with paint.

The priest is the first to enter. He is followed by the bridegroom dressed for all the world like a Moslem Sultan. His flowing turban supports a cardboard triangle covered with silver paper.

Last comes the bride, weeping and wailing her way to the mandwa. Painfully (her new shoes pinch her!) and cautiously she squats besides her partner.

Meanwhile the ceremonial fire, presumably a relic of Hindu customs, has been lit in the center. The "lamp" is a cleanshaven cocoanut with a makeshift wick of cotton. The cocoanut is placed on four copper vessels tied together with thread. A small crucifix leans against the vessels.

Then comes the actual wedding.

After the giving of consent the couple stands up and the groom leads his bride three times round the burning cocoanut. The direction is then reversed.

Now the catechist throws some dried dates into the copper vessels. Taking out a coin, he calls out to the bystanders for their contribution towards the feast.

PHILIPPINES

U.S. CATHOLIC RELIEF AID ARRIVES IN PHILIPPINES

CATBALOGAN, Philippines — One thousand sacks of California rice came to this town as part of a newly established program of American Catholic relief work in the Philippines.

Catbalogan in recent weeks experienced a multi-million peso fire that left hundreds of families homeless. Lee Sanborn, director of the Manila mission of Catholic Relief Services — National Catholic Welfare Conference, had the rice distributed through the Social Welfare Administration.

This rice is part of a shipment of 67,200 sacks donated by the people of America to the needy of the Philippines through CRS-NCWC.

The Manila unit of the CRS-NCWC was setablished only recently. Its director, Mr. Sanborn, was formerly with the CRS-NCWC mission in Saigon, Vietnam.

MANILA CATHOLIC CHARITIES AIDED 22,000 NEEDY PERSONS LAST YEAR

MANILA, P. I. — Catholic Charities in Manila rendered services to 22,000 persons during 1956, the organization's annual report revealed.

The report showed an increase of more than 250 per cent in the number of persons served compared with the preceding year. This was attributed to the success of the 1956 special membership and fund drive which enabled Catholic Charities to expand its services.

Archbishop Rufine J. Santos of Manila is the founder and chairman of Catholic Charities in the archdiocese.

The following services were rendered by the Catholic Charities during 1956:

Material assistance and counseling was made available to 2,286 families, representing 13,110 persons.

Medical aid was given to 971 patients. Seven volunteer physicians served in the medical section which also distributed drugs to fifteen affiliated parish clinics. An average of 200 patients monthly are served by seven of these clinics.

Vocational and Employment aid was extended to ninety-one applicants.

Educational aid, through scholarships, was given to 52 students: 29 in elementary schools, 13 in high schools and 10 in colleges. Twenty-two schools of Manila cooperated with this project.

Religious aid to 293 children and 442 adults was provided through catechetical classes. Marriage of 36 couples was arranged and the baptism of 72 children.

Our Lady of Peace Guidance, with the services of psychologists, physicians, social workers and priests, offered help to 3,245 persons.

Parish Welfare Service maintained free clinics and gave food rations.

Social work training was given to students of Catholic universities.

TAIWAN

TAIWAN'S CATHOLIC SCHOOLS OUTSTRIPPED BY COUNTRY'S TREMENDOUS CONVERT RATE

TAIPEI, Taiwan — A remarkable increase of Catholics, yet few educational institutions under Church auspices —such is the situation in Taiwan today.

On the one hand we find that the number of Catholics has grown in ten years from slightly over ten thousand to 100 thousand. On the other hand we find in the one archdiocese and three apostolic prefectures on the island only two regular middle schools and one girls' junior English college.

It seems, however, that the scarcity of Catholic schools and colleges has little effect on the tempo of student conversions. In Taipei, the capital, there have been 170 conversions among undergraduates of the secular universities and colleges during the last year.

Of the 15,000 students in the five universities and colleges in and near Taipei, 725 are Catholic. Meanwhile the 100 thousand Catholics of Taiwan constitute but one per cent of the total 10 million population.

The one Catholic educational institution above middle school level is the Providence Girls' Junion English College at Taichung, central Taiwan. The school is in charge of Providence Sisters from Saint Mary of the Woods, Ind., and has an enrollment of 360 students. One-third of the students are Catholic.

What is the attitude of the government towards participation of Catholics in education?

In answer to questions, the Ministry of Education, having referred to the freedom of religion guaranteed by the constitution of the Republic of China, pointed out that at present there are Catholics active in every field and at every level of education. Furthermore, with the exception of teachers' training schools and colleges, the government welcomes the establishment by the Catholic Church of educational institutions.

The lack of Catholic schools seems in no way to hinder the present flow of conversions in Taiwan. Schools, however, are needed, primarily with a view to fostering vocations. To this end, St. Viator's Boys' Middle School was established in central Taiwan. The Dominican Fathers in Kaohsiung, to the south, are to open a boys' middle school this year, and a similar boys' school is being planned for Taipei.

Instruction and training of Catholic children is, in the meantime, a parish obligation. Sunday schools are essential for the catechetical instructions of primary school age children. Youth centers and associations are needed in order to keep in contact with, and to train, middle school teen-agers.

The fervor of the next generation of Catholics in Taiwan depends on how successful are present efforts, at the parish level, to instruct and train the young.

ALTITUDE, BUT NOT CLIMATE, OF TAIWAN'S MOUNTAINS REMINDS SWISS MONKS OF ALPINE HOME

TAIPEI, Taiwan — "Not the accustomed climate, but the altitude is right" — that's

what the Swiss monks of St. Bernard say about the mountains of Taiwan where they work among the aborigines.

There are three Canons Regular of St. Bernard — popularly known as St. Bernard monks — active in the east coast Apostolic Prefecture of Hua Lien. Fathers Alphonse Savioz, Louis Emery, and Francis Fournier originally came to China in 1946, joining their confreres who in 1933 had established a hospice in the mountains of the Yunan-Tibet border region. Expelled from mainland China by the communists in 1952, they came to Taiwan.

After staffing a mission in the low-lying town of Ilan for two years, they were invited by Bishop Andrew J. Verineux, of the Paris Foreign Missions, to work among the aborigines of his prefecture, in Hua Lien.

The three priest-mountaineers were happy to leave the plain and return to the mountains, and since 1954 they have been engaged in the apostolate to the aborigines of the Atayal tribe, scattered in villages reaching from the narrow plain bordering the Pacific into the central mountain range.

There is no snow, the missioners do not need skis, but the hardy Fathers feel at home as they trek through semi-tropical vegetation along narrow mountain paths between aboriginal villages.

They have met with considerable success in their apostolate. In two years they have converted and baptized 1,455 former head-hunters, have 996 aboriginal catechumens receiving instructions in the Faith.

"These people are simple and affectionalte," says Father Emery, his more than six-feet towering over the aborigines gathered round.

"They are, however, very poor. No longer hunters, the land they cultivate in the mountains is not productive. Coming late to the plains, the land they have there is anything but the best. They need medical care. For treatment they must go to the city of Hua Lien, and they can barely afford it."

The three priests are trying to induce some medical missionary to open at least a dispensary near the aboriginal villages.

"It would be heavy work," adds Father Savioz. "They have great need of medical attention. But an immense amount of good could be done with even the simplest drugs and most elementary care."

The Swiss Fathers are members of the famous Swiss community of monks, high in the Alps, who have done so much to aid travelers lost in those mountains.

CHINESE PRESIDENT AND WIFE MADE RELIGIOUS BROADCAST ON GOOD FRIDAY

TAIPEI, Taiwan, — In accordance with their annual practice, Chinese President Chiang Kai-shek and Mme. Chiang attended religious services here on Good Friday and made a special broadcast to all Taiwan.

Each year the couple, who are Protestants, use Good Friday as an occasion to express their religious beliefs to the people of China.

Referring to the presecution of religion going on the Chinese mainland, Generalissimo Chiang said: "I cannot forget the millions of my fellow-countrymen and fellow Christians on the mainland. . . . . while we are able to worship freely in Taiwan."

Recalling the uprisings in Poland and Hungary, Mme. Chiang, who spoke in English, said that these events "show that trust in God cannot be suppressed outwardly . . . . by the parlous and nihilistic doctrines of anti-Christ."

Catholic missioners in Taiwan have made the observation that the example of the Chiangs may well serve in the Christianization of the country, which is being accomplished on a large scale.

There were 16,000 new Catholics in Taiwan in 1955, 32,000 in 1956, and there is the promise of about 50 or 60 thousand in 1957.

VARIOUS NATIONALITIES AT WORK IN ARCHDIOCESE MAKE TAIWAN CAPITAL 'TRULY CATHOLIC' SEE

TAIPEI, Taiwan — The Archdiocese of Taipei is truly catholic. An Italian archbishops, two American bishops and missioners of fifteen different nationalities work together here under the direction of a Chinese archbishop.

The Apostolic Prefecture of Taipei, one of the five ecclesiastical divisions of Taiwan, was raised to an archdiocese in 1952 and Archbishop Joseph Kuo, who comes from China's Hopei province, was named its first head. The archdiocese is confided to the care of the Congregation of the Disciples of the Lord, of which Archbishop Kuo was formerly superior general. The young congregation is not yet big enough to provide enough priests to staff the archdiocese, and the Archbishop has welcomed additional help.

Italian-born Archbishop Petronio Lacchio, O.F.M., of Changsha, expelled from his see in China by the communists, now heads a group of Franciscan missioners in one of the five civil districts comprising the Archdiocese of Taipei. Bishop Frederick A. Donaghy, M.M., ousted Bishop of Wuchow, China, who comes from New Bedford, Mass., is mission superior in the Maryknoll-staffed district of Miao Li. Refugee Bishop Philippe Cote, S.J., of Suchow, from Lawrence, Mass., is in charge of a mission on the east coast.

As a result of Archbishop Kuo's policy there are now priests of twelve distinct congregations active in the archdiocese. These priests are mostly former China mainland missioners and are representative of fifty-five mainland dioceses. There are altogether slightly over 200 priests working in the Archdiocese of Taipei today.

The fact that priests of many diverse nationalities and belonging to many congregations or societies can work together smoothly and successfully in one district is amply attested to by the considerable increase of Catholics in the archdiocese during the last few years.

When Archbishop kuo was appointed Apostolic Prefect in 1949, the five counties of the present Archdiocese of Taipei contained little more than 2,000 Catholics, half of them Taiwan-born, the rest, refugees from the mainland. In 1953 there were 4,311 Catholics, resulting from conversions and the arrival of additional Catholics from the mainland. From that date number of refugee Catholics arriving would be negligible, and the extraordinary growth of recent years is due almost entirely to conversions. Today there are an estimated 30,000 Catholics in the archdiocese.

VIETNAM

VIETNAM'S ONLY CATHOLIC PAPER SUPPRESSED FOR 'DEFAMING' GOVERNMENT

SAIGON, Vietnam — This nation's only Catholic newspaper has been suppressed by the government and its priest-editor has been sentenced to 18 months in prison.

Father Vu Minh Trac, editor of the Duong Song (Road to Living), was convicted and sentenced on charges of "defaming the state."

Father Trac and the editor of a daily paper in Saigon, who was convicted on the same allegations, are now free pending the hearing of an appeal in a higher court.

Charges were brought against Father Trac after he published an editorial in the Road to Living on March 2 commenting on the attempted assassination of Vietnam's Catholic President Ngo Dinh Diem at Ban Me Thout on February 20.

Writing under the pen name Vo Thanh, Father Trac made the following statements which were cited by the prosecution as "disturbing public order" and "which could be exploited by the communists":

"We pray that the Almighty keeps the President always in good health and enlightened to regain the confidence of the beginning."

"In short, both the government and the people, under present circumstances, ought to chart a wiser course."

The public prosecutor said the article had a deplorable effect because it might cause important misunderstanding. He said Father Trac had used terms that a careful man would never use.

Because the offense was minor and was being heard in the lowest court, the prosecutor asked that the maximum penalties of that court be imposed.

Three days after Father Trac's editorial appeared in the Road to Living, it was reprinted in a secular daily newspaper, Dan Chu.

Vu Ngoc Cac, editor of the Dan Chu, was also arrested and convicted. Both the Road to Living and the Dan Chu have been prohibited from publishing.

LETTRE DE FAMILLE

IMPOSSIBLE DE SAUVER SON AME

IL y a trois ans, en juin 1954, on apprenait qu'un religieux assomptionniste, le Révérend Père Nicolas, venait de passer la frontière de Finlande. Il arrivait de Russie soviétique où, pendant onze années, il avait vécu les expériences les plus variées.

En 1943, il reçoit de Rome et de ses Supérieurs l'ordre d'aller prendre la charge d'une paroisse catholique d'Odessa et de rester à son poste, coûte que coûte, même si les troupes russes s'emparent de la ville. Pendant près d'un an et demi, il peut continuer son ministère sous le régime communiste. Mais, un jour, une voiture de la police stoppe doucement près de lui et l'invite à monter. C'est le début de ses aventures.

Le premier acte dure une soixantaine de jours et se déroule à l'intérieur de la Ljubljanka, la fameuse prison de Moscou. On reconnaît formellement qu'il n'a commis aucun acte d'espionnage; mais, comme il aurait pu se faire qu'il s'en rendît coupable, il est condamné à plusieurs années de prison.

Le deuxième acte le trouve donc sur une route de l'est, dans un camp de triage de déportés où il séjourne plusieurs mois. Un décret l'atteint là, qui l'envoie très au nord, dans un camp de travaux forcés où sont concentrés prêtres et religieux. Ce coup de la Providence lui permet, grâce à des complicités amies, de pouvoir recommencer à dire tous les jours une Messe clandestine.

Ses années de forçats achevées, il reste au voisinage de son camp de concentration comme ouvrier libre, obligé néanmoins, une fois par quinzaine, d'émarger au poste de police. Cependant, le gouvernement français, alerté par un de ses anciens co-détenus libéré, retrouve sa trace après ces longues années de silence et presse Moscou de lui rendre la liberté. Invité à choisir ce qu'il préfère, le Père Nicolas voile sa joie (car, il n'est pas bon, après des années de rééducation, de manifester des idées rétrogrades) et, un peu anxieux malgré tout et ne sachant trop quel est son devoir, se décide finalement à quitter le paradis soviétique.

Ceux qui ont eu à Paris, pendant l'hiver 1954, l'heureuse fortune d'entendre les conférences du Père Nicolas, savent quel puissant intérêt elles présentaient pour l'auditoire. Ses conversations privées, où il pouvait s'exprimer plus confidentiellement, étaient extrêmement attachantes. Une série d'articles dans *La Croix* a mis, en 1955, à la portée du grand public les observations et l'expérience de ce témoin des premières loges intérieures. Or, à chaque fois qu'il s'est exprimé, dans ses conférences publiques, dans ses conversations privées, dans ses écrits, ce prêtre, avec une persévérance voulue, à répété sans cesse un redoutable avertissement: "La civilisation que j'ai côtoyée pendant onze années est telle qu'il est impossible d'y sauver son âme."

* * *

Peut-être des psychologies modernes et délicates s'irriteront-elle d'une phrase qui

semble, au premier abord, maladroite: elle paraît renouveler la lourdeur de ces prêcheurs qui, à des auditoires il est vrai trop éphémères, ne savent, dit-on, présenter du christianisme, dont toute l'essence certes est d'amour, que les dogmes infernaux.

Restons patients et comprenons la pensée du Père Nicolas.

Qu'a-t-il vu de près pendant onze années? Une civilisation totalitaire où l'enfant, futur animal producteur de l'Etat, lui appartient en exclusivité. L'éducation qu'il reçoit, depuis ses premiers balbutiements jusqu'à sa sortie des hautes écoles techniques, est si radicalement athée que l'idée même de Dieu, si le nom divin même lui reste connu, n'est pour lui qu'un mythe du passé dont l'univers socialiste n'a désormais nul besoin. La notion même de ce rapport intime de personne à personne qui nous unirait à Dieu et qui se nomme religion a donc radicalement disparu de son cerveau, de son horizon spirituel.

Sur le plan strictement humain, son horizon terrestre est aussi terriblement réduit: car, par la grâce du rideau de fer, l'être soviétique vit dans une ignorance et une méconnaissance étonnantes de l'au-delà de ses frontières nationales et n'en perçoit qu'une image totalement déformée. André Gide déjà, il y a vingt ans, témoin peu suspect au point de vue religieux, mais humaniste sensible, nous avait dit dans *Retour d'URSS* (et redit dans *Nouveau Retour d'URSS*) l'horreur qu'avait soulevée en son esprit cette barbare ignorance des enfants de Russie.

Pourtant, le Père Nicolas ne le cache pas, la réussite matérielle est indéniable: chaque année, s'améliore le niveau de vie des masses, augmente leur pouvoir d'achat. La réalité soviétique semble telle que ce niveau de vie, ce pouvoir d'achat pourraient bien, quelque jour, rejoindre ceux du citoyen d'Amérique. C'est un fait d'observation: il n'est que de l'accepter comme tel. Pour l'avoir expliqué chiffres en mains, le Père Nicolas s'est vu taxer de progressisme par des esprits inintelligents et chagrins. C'est exactement renverser ses conclusions. Car, cette constatation dont, sur le plan social et humain, nous serions désireux de pouvoir nous réjouir, ne peut, si nous nous plaçons sur le terrain religieux, qu'alourdir notre pessimisme. Ignorant et satisfait, l'homo sovieticus risque de ne rencontrer nulle part l'occasion de ce déséquilibre qui rouvrirait en lui les portes de l'inquiétude, qui le détournerait des réussites matérielles quotidiennes et harassantes vers les problèmes de sa destinée, qui ressusciterait en lui les notions religieuses effacées, disparues.

Dès lors, les théologiens risquent de donner raison au Père Nicolas contre les psychologues trop sensibles. Ce civilisé technique du royaume rouge a perdu toute trace de ce minimum requis par la théologie pour assurer le salut de l'âme: la croyance à Dieu remunérateur. Il est effrayant de penser que des centaines de millions d'âmes depuis 40 ans bientôt en Russie, depuis 8 ans pour la totalité de la Chine, ont été élevées, non pas seulement dans la négation haineuse de Dieu, ce qui est encore une manière de l'affirmer, mais dans la tranquille affirmation que toute question religieuse est un faux problème, dont l'étude n'est que perte de temps nuisible à la production. Il semble — et c'est évidemment la pensée du Père Nicolas, c'est ce qu'il a étudié de près dans la mentalité de ses compagnons pendant onze ans — que, la notion même de Dieu ayant été, par une éducation systématiquement et tranquillement athée (comme aussi par une ambiance générale), radicale-

ment effacée du cerveau du citoyen russe, l'acte de foi élémentaire absolument nécessaire au salut lui ait été rendu radicalement impossible.

D'ailleurs, c'est tout l'ensemble du témoignage du Père Nicolas dont il faudrait pouvoir rendre compte pour bien comprendre et situer sa pensée. Car, par exemple, sur le recrutement des séminaires orthodoxes, sur l'incroyable ténacité des investigations policières, sur l'impuissance où chacun se trouve de communiquer à quiconque la moindre parcelle de son âme, le Père Nicolas a cité des faits à peine imaginables, donné des précisions étonnantes. Il faudrait donc avoir pu l'interroger à loisirs, pouvoir citer la totalité de son témoignage pour remettre dans son contexte complet cette dure affirmation : impossible, dans cette civilisation, de sauver son âme.

* * *

Des faits récents, il est vrai, semblent prouver que les citoyens des régimes populaires, les jeunes en particulier, ne sont quand même pas morts, fermés à toute inquiétude. En Hongrie, en Pologne, en Russie même, dit-on, et en Chine aussi, les étudiants, les intellectuels, plus ou moins violemment, ouvertement, se révoltent, manifestent ou s'interrogent. Mais leur inquiétude dépasse-t-elle l'horizon purement humain soit de leur égöiste et personnelle préoccupation d'avenir, soit — ce qui serait pourtant beaucoup plus symptomatique et lourd de conséquences—de la construction socialiste de l'état et du monde ? Jusqu'à ce jour du moins, ce n'est pas encore démontré.

Dans *Fatal Star,* Hamish Fraser a décrit l'atroce supplice intérieur du marxiste authentique qui, ayant compris que tout ce qu'il avait cru, rêvé n'est que piège et déception, se trouve cependant dans l'impossibilité radicale d'essayer de trouver Dieu par l'usage de la raison : toute son éducation athée lui montre cet effort comme la pire et la plus révoltante des absurdités. Cette expérience intime de Fraser, ex-communiste anglais, confirme absolument l'observation du Père Nicolas sur ses camarades soviétiques. Mais, si le passage de la "foi athée" du marxiste à la croyance surnaturelle en Dieu constitue un véritable miracle moral pour un communiste des pays capitalistes, combien plus pour le citoyen soviétique qui ne jouit d'aucune liberté de lecture ni d'information, qui est complètement coupé de son passé, qui vit prisonnier d'une ambiance totalitaire "presque" hermétiquement fermée sur elle-même.

* * *

C'est ce "presque" pourtant qui nous permet encore d'espérer. Trois ans déjà se sont écoulés depuis que le Père Nicolas nous apportait son passionnant témoignage. Des fissures ne cessent d'apparaître dans les flancs du colosse russe et l'armature de l'empire communiste: par elles, les âmes prisonnières, trop longtemps privées de toute liberté, peuvent déjà sans doute percevoir un coin du ciel, pressentir quelques réalités surnaturelles. L'homme ne peut vivre indéfiniment esclave. Une violence policière ne peut indéfiniment durer.

Et surtout le dénouement final de la destinée personnelle de chaque âme constitue ce mystère dont Dieu se réserve jalousement le secret et qu'il ne communique à personne. Ce qui semble impossible aux raisonnements humains, même théologiques, est encore possible à la toute-puissance de Dieu, à son action amoureuse qui sollicite de chacun le oui final dans des zones intimes inaccessibles aux observations les plus sagaces.

Mission Bulletin
106-A Kwok Man House
Hong Kong

Dear Subscriber:

We trust that you have found the Mission Bulletin worth the not inconsiderable subscription price. This gives us the courage to ask you to renew your subscription when it expires.

We do hope you will allow us the privilege of continuing to supply you with information about the Missions of the Orient.

Cordially yours,

The Editor

Subscription Renewal

No......

Name .....

Address .....

City .....

State ..... *Country* .....

Subscription from .....

Price ..... *per year.*

Check enclosed ☐

ROLEX

TUDOR

WATCHES

. . . for prices and further information, write to the Sole Distributors in Hongkong.

write to
P.O. Box 83
Hong Kong.

Lane, Crawford's

THE QUALITY DEPARTMENT STORE

A good Choice

ZEISS IKON

CONTAFLEX

The latest low-priced
"ZEISS IKON"
Miniature Camera

OBTAINABLE AT ALL
LEADING PHOTO-DEALERS
H.K. and Kowloon

Sole Agents

CARLOWITZ & CO., LTD.

FUNG HOUSE 9TH FL., 18/20, CONNAUGHT RD., C.
HONG KONG.

DODWELL & COMPANY, LIMITED

For All

AIR & STEAMSHIP PASSAGES

Consult Our

PASSENGER OFFICE

13 CHATER ROAD

***Telephones:* 21113**
28021/6

FOR YOUR LIBRARY

1955

MISSION BULLETIN

BOUND VOLUME

In genuine washable leatherette with design and lettering in 14k. gold leaf.

Available in White, Red, Blue or Green Leatherette.

A LIMITED NUMBER LEFT

ORDER NOW

PRICE: U.S.$10 post paid

Printed by Shum Shing Printing Co., Tel. 74513

LIST OF "MISSION BULLETIN" AGENTS

Authorized to receive yearly subscriptions

EQUIVALENT US$ 5.00

SPAIN — U.S.$ 5.00

Rev. Fr. Tcodomiro Fuéntes,
Colegio Mayor,
Sto. Domingo de la Calzada,
(Logrono).

FRANCE — U.S.$ 5.00

Rev. Pere Quinsat, S.J.
35, Rue de Sevres,
Paris, VI-eme.

NETHERLANDS — U.S.$ 5.00

Rev. Father Rector,
Missiehuis "Bisschop Hamer",
Nijmegen.

PHILIPPINES — U.S.$ 5.00

Rev. Eduardo Buerenkemper, S.V.D.
Catholic Trade School,
1916 Oroquieta,
Manila, P.I.

AUSTRALIA — £2-11-0.

Rt. Rev. Mgr. A.R.E. Thomas,
P. of F. Director,
175, Elizabeth Street, Sydney.

IRELAND — £2-0-0

Messrs. Gill & Son,
50, Upper O'Connell Street,
Dublin.

ITALY — U.S.$ 5.00

Rev. Fr. Meani,
Via Monterosa 81,
Milano.

INDIA — U.S.$ 5.00

Examiner Press Bookshop,
P. O. Box 791,
Fort, Bombay 1.

U.S.A. — $5.00

Maryknoll Bookshelf,
Maryknoll P.O.,
New York.

CANADA — $5.00

Rev. Fr. Louis Bouchard, S.J.
762, Sherbrooke, ouest,
Montreal.

INDONESIA — U.S.$ 5.00

N.V. Obor,
Gunung Sahari 91,
Djakarta.

TAIWAN — H.K.$ 20.00

Hua Ming Press,
4, Chung Shan Road N.,
1st Section,
Taipei.

JAPAN — U.S.$ 5.00

Enderle Bookstore,
3 Kojimachi, 6 Chome,
Chiyoda-Ku,
Tokyo.

attention Students

FLY PAA's ECONOMICAL Rainbow Service

7 FLIGHTS WEEKLY TO THE U.S.A. & CANADA

Every week, 5 flights via Tokyo, 2 flights via Manila with a choice of 4 U. S. gateways — San Francisco, Los Angeles, Portland & Seattle.

For reservations call your travel agent or
Pan American direct at 37031
Hong Kong Office: Alexandra House
Kowloon Office: Peninsula Hotel

PAN AMERICAN

WORLD'S MOST EXPERIENCED AIRLINE

Pan American World Airways, Inc., Incorporated in the State of New York, U. S. A., with limited liability

LS